This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

THE MYSTERY OF INIQUITY

W. H. LLEWELYN

0086165W

THE MYSTERY OF INIQUITY:

A Voice for the Times;

BEING

THE UNFOLDING OF PROPHECY IN ITS RELATION TO THE *MAN OF SIN*, AS DEVELOPED IN THE POLITICAL SYSTEMS OF THE EARTH AND CONSUMMATED IN THE PAPACY.

By W. H. LLEWELYN,

AUTHOR OF

"THE CHRISTIAN SABBATH: ITS CLAIMS, DUTIES, AND PRIVILEGES," ETC.

"I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns."—REV. xvii. 7.

"There are SEVEN KINGS."—Ver. 10.

"Thou, O king, sawest, and behold a GREAT IMAGE."—DAN. ii. 31.

"I love and venerate the religion of Christ, because Christ came into the world to rescue humanity from the slavery for which God did not make it. But this Pope, who wishes that men should be slaves, who asks from the powerful of the earth fetters and chains for the Italians,—this Pope-king does not know Christ; he lies against his own religion. In the Indies they recognise and adore two Genii—that of Good and Evil. The Genius of Evil for Italy is the Pope-king."—GARIBALDI.

"What the Papal Government is to-day, it will be in two years, it will be for ever."—CARDINAL ANTONELLI *in* "*Le Monde*," (1865).

LONDON:

JAMES NISBET & CO., 21 BERNERS STREET.

MDCCCLXX.

101. g 370.

PRINTED BY BALLANTYNE AND COMPANY
EDINBURGH AND LONDON

PREFATORY NOTICE.

ALL Prophecy, in its relation to these latter times of the world's history, may be reduced to three grand heads:—I. *The Egyptian bondage, for a set period, of spiritual Israel*—the affliction of the Church-militant, under the power of Antichrist, until her final triumph AT THE REDEEMER'S COMING. II. *The ingathering of a remnant of the chosen seed*—the restoration of Israel after the flesh, as a people prepared for the Lord AT THE REDEEMER'S COMING. III. *The final catastrophe*—the inauguration, in the destruction of the wicked and the resurrection and glorification of the saints, of the Church-triumphant AT THE REDEEMER'S COMING.

Of these mysteries it is expressly stated, that they are sealed up and closed until the time of the end

(Dan. xii. 4, 9); and the fact that they are now gradually unfolding themselves is, in itself, not the least important of the signs of the times in which we live.

The present discourse has reference to the first-named of these momentous subjects—THE RISE AND INFLUENCE OF ANTICHRIST IN THE WORLD; and in the attempt to found—no longer upon mere vague hypothesis or popular theorising, but upon actual and rigid analytical demonstration—the identification of Antichrist and his precursors with the Papacy herself, as well as the entire political fabric on which she is enthroned, history and prophecy are brought face to face.

TABLE OF CONTENTS.

PAGE

PREFACE, ... 1

CHAPTER I.

HIDDEN MECHANISM — SPIRITUAL GOVERNMENT OF THE WORLD, ... 11

Reality of Spiritual Influences, 11—Angels, 14—Devils, 16—Their History, 18—Rebellion against God, 19—Their Influence, Socially and Politically, in the World, 21—Application to the Papacy, 27.

CHAPTER II.

OUTWARD DEVELOPMENT—TEMPORAL DOMINIONS IN THE EARTH, ... 39

A Concise View of the Seven Great Monarchies of Antiquity, viz., the Chaldean, Assyrian, Babylonian, Medo-Persian, Grecian, Roman, and Byzantian, 42—Transition into the Modern Period, 54—Relations with the Jews, 55—Persecution of Antiochus Epiphanes, 57.

CHAPTER III.

PAGE

PREDICTIONS OF DANIEL—PROPHETICAL SYMBOLISATION OF THE FOREGOING FACTS, ... 59

The Image (Dan. ii.), 59—Intimation by Zechariah (chap. v.) of the Establishment in the Land of Shinar of the Empire of Wickedness, 61—The Four Beasts (Dan. vii.), 66—Symbolical Numbers: The Toes of the Image and the Ten Horns of the Fourth Beast, 72—Rise of the Modern Political System, 78.

CHAPTER IV.

PREDICTIONS OF DANIEL CONTINUED—PERSECUTIONS OF ANTICHRIST, ... 87

The Ram and He-goat (chap. viii.), 87—The Kings of Persia and Greece (chap. xi. 2, &c.), 92—Rise of a Persecuting Power: The "Little Horn" among the Ten Horns of the Fourth Beast, 97—Analogy between the Two Branches of Christ's Church, the Jewish and Christian, and between the Persecutions under which they respectively suffer, *ibid.*—Twofold application of Prophecy, 100.

CHAPTER V.

THE PAPACY—THE CULMINATION, ... 108

Growth of the Papal Pretensions, 111—The "Little Horn" and the "Three Kings" to fall before it, 113—Predictions and Symbols of St John: the Great Red Dragon with Seven Heads and Ten

PAGE

Horns (Rev. xii.), 114—Proof of Diabolic Agency, *ibid.*—The Beast with the Attributes (viz., the Seven Heads and Ten Horns) of the Dragon (Rev. xiii.), 115—Identity of this Beast with that of Daniel, and, generally, between the Prophetical Symbols, as well as the Prophetical Numbers or Periods, of Daniel, and those of the Apocalypse, 116—The *Second Beast* (Rev. xiii. 11) a Development of the Papal Power yet to come, 118—The Scarlet Lady and the Beast that carried her with the Seven Heads and Ten Horns, 119—The Church personified in Scripture under the Symbol of a Woman: a True Church as a Bride or a Virgin, an Apostate Church as an Adulteress or a Harlot, 120—Application to Rome, 122—The "Eighth" Power (yet to come), 127.

CHAPTER VI.

RECAPITULATION—CONCLUSION, . . . 130

Intimation of the Near Approach of the Redeemer's Kingdom—The Coming Struggle, 139.

APPENDIX.

THE SUBJECT REGARDED FROM A ROMISH POINT OF VIEW, ... 145

Rome's own Interpretation of the Predictions of Daniel and the Apocalypse, extracted from her Authorised Notes appended to the Douay Bible and Rheims Testament.

THE MYSTERY OF INIQUITY.

PREFACE.

"*If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.*"—EZEK. xxxiii. 6.

So far as I am aware, the ground which I invite the reader to explore with me in the following discourse is virgin soil. Others have, indeed, skimmed its surface, but the ploughshare has never heretofore broken up its teeming sods, nor the axe of the miner disembowelled its secret treasures. What others have asserted I have endeavoured to demonstrate. Led originally by the merest chance, or the clearest providence,—two aspects under which the man of the world and the man of God would differently regard the same event,—suddenly and unexpectedly to the study of prophecy, I was at that period unacquainted with even the first principles of its interpretation, as well as with the opinions of those who had treated of the subject;

and thus, partly from accident, partly from choice, I was dependent, in the early stages of my investigations, upon the sacred page alone. Hence, drawing my supplies directly from the fountain-head, prophecy became to me the exponent of prophecy, and history was the map on which I traced its bearings. And although, indeed, the mysteries of Daniel (for instance), when unlocked by the key of history, are, at least up to a certain stage, simple, and almost self-evident, yet the same may be said of almost all truth when fairly presented to the mind; and no one who has not been similarly circumstanced can appreciate the satisfaction I felt when I found, at length, that I had been sailing in the same boat with other explorers, though I was at that time wholly ignorant of these my *compagnons de voyage*. Thus I found myself unconsciously in the track of writers of the Elliot and Cumming school, not to mention the illustrious Sir Isaac Newton—great in the moral as well as in the material heavens,—Martin Luther himself, and other pioneers who had preceded these later writers: for all these, inasmuch as they arrived at the same conclusions to which I found myself irresistibly drifted, had doubtless set out from the same starting-point, and travelled over the same ground. While, however, they have in a great measure contented themselves with affording results, it has been my aim to explain the actual processes by which those results are obtained. But one effect of the very peculiarity of the mode in which

my inquiries were commenced was a divergence of opinion beyond a certain point. Yet I ask whether I am not justified in claiming the greater weight for this very *divergence* of opinion from the authority derived from the *convergence* which had subsisted previously—such convergence being wholly unconscious and incidental? When we base our investigations on a given subject upon the opinions of others who have preceded us, we are apt to get too much into a beaten track; a sort of railway mode of progression—if I may borrow an expression from a leading characteristic of the age—in which many of the natural beauties and peculiar features of the landscape are lost to view; whereas by starting upon a more independent basis, and drawing our impressions immediately from the resources of the subject itself, new scenes are opened before us, and unexplored channels of thought offer rich treasures of intellectual wealth. Nor can I be accused, I conceive, of presumption or egotism in assuming, even for those results which I have obtained in common with others who have directed their attention to the same subjects, an authority which could not have been afforded to them by a mere tacit acquiescence in previously-submitted propositions, since the very essence of the authority so claimed for the principles laid down consists in the confirmation which they derive from their accordance with the opinions of others. In some instances the same point has been reached, though by a different road; additional light being thrown upon the

subject by comparing scripture with scripture, and taking revelation as a whole; which is, in fact, at once the secret and the guarantee of its correct interpretation. Thus, while the beast of the Apocalypse is held by Dr Cumming (for example) to signify the Roman Empire, on which the Papacy, represented by the scarlet lady, was supported, its seven heads are explained by that learned and accomplished writer to refer to seven distinct phases of the Roman power, as under kings, consuls, dictators, &c.; whereas a careful examination and comparison of prophecy justifies us in assuming that they signify rather the whole series of monarchies set forth under various symbols in the Book of Daniel. This is highly important, as exhibiting a grand connecting link between the prophecies of the Old and New Testament, and so transferring from each to other, and mutually interchanging, their common attributes. Hence the seven crowns upon the heads of the beast — accompaniments which it would be difficult satisfactorily to explain upon any other hypothesis. Again, the "time, times, and dividing of time" of Daniel are held by common consent to be identical with the twelve hundred and sixty days (that is years) of St John, but I have nowhere met with any explanation of this assumption. It may perhaps be said that this point is too plain from the general context to need any explanation; but it is at least satisfactory to observe that the expression evidently signifies three times and a half, and that 1260 divided by three

and a half will give just 360, the number of days in the ancient year, which at once suggests that this is the period indicated by a "time," putting (as before) a day (that is a year-day) for a prophetical year. Similarly the "forty and two months," Rev. xi. 2, and xiii. 5, multiplied by thirty (the number of days in the month) produce the same number, 1260. And I have no hesitation in asserting—although this is not the place to enter upon the proof—from the connexion in which this portion of prophecy stands with the context, that the three and a half *days* of Rev. x. 9, 11, represent the same period, each of such *days* being a prophetical *year*, itself composed of 360 *year-days*. And I mention this the more especially, as I have heard it publicly and triumphantly asserted, as an argument in favour of applying a merely literal interpretation to these prophetical numbers in general—and that by one of those very watchmen whose voices should be lifted up, not to put men off their guard, but rather to echo in trumpet-tones the divine warning, "Watch ye"—that no writer on prophecy has ever ventured to apply a figurative signification to the three and a half days mentioned in the case of this particular text.

With regard to the immediate subject of the present work, I would be permitted to observe that it is impossible to overestimate the importance of arriving at a right conclusion in the matter. The proof, once established, that Rome is what she is here represented, is of course a complete answer to

her claims to be considered as the one Catholic Church: but take away this damning evidence, and we are left once more groping in the dark. For if Rome is *a* true Church, she is *the* true Church—the *only* Church; nay more, *if there be* such an outward and visible Catholic Church as Rome asserts, then Rome must herself be that Church: no other has ever put forth such a claim. In truth, the pretensions of the Papacy are so dazzling by their very intensity and magnificence, that they naturally tend to create an innate misgiving in those who are not already firmly rooted in Christian doctrine and practice, that if she is not absolutely in the wrong, she must be pre-eminently in the right. And how can a Church be thus utterly in the wrong, with such an array of arguments and imposing pretensions in her favour?—a Church boasting a divine origin, and an unbroken apostolical succession (at least as a historical fact), and claiming, so far from being an enemy to Christianity, to build upon this very foundation, and to derive the charter of her constitution from the sacred Scriptures. How can Rome be other than a true Church, with her reiterated claims to divine authority, and protestations of pious zeal—her public thanksgivings and loud Te Deums—her white-robed priests and gorgeous ceremonials—her dove-like visage of devoted sanctity—her dignified attitude of conscious right—her lamb-like voice of injured innocence? Need I blush to own that I was myself at one period perplexed with these doubts?—since

the very means by which I was enabled at length utterly to annihilate them are the statements and modes of reasoning which I have here endeavoured to exhibit for the benefit of others who may be halting between two opinions. Well do I know the unsettled condition of mind which must result from such doubts. "A double-minded man," says the apostle, "is unstable in all his ways;" and, while only he regulates his life by his belief, how can it be otherwise?

Once more, I repeat the subject is one of the most stupendous consequence: either Papists are right and we are wrong, or we are right and they are wrong. There can be no compromise. Rome has ever been the deadly antagonist to Protestantism. Both, I repeat once more, cannot be right; and I entreat the reader to enter calmly and earnestly upon the inquiry upon which we are engaged. The rise of a corrupt and apostate element in the Church is clearly predicted in Scripture, and we have no right to neglect the warning. We are apt to blame the Jews for rejecting the Christ so clearly set forth in their own Scriptures: let us see that we do not incur a like charge in reference to the antagonistic development of Antichrist.

But there is one important aspect in which the question may be viewed, well worthy of notice. It may perhaps be argued by some, that if the Papacy were indeed the infernal creation it is here stated to be, we might expect to find every member of its communion branded with the diabolical attributes

of the evil one—a sort of monster in human form. This proposition, however, by no means holds good. The grand aim of Satan in this apostasy, as in all his artifices, is to further the ends of his daring rebellion against the Most High, by fostering a spirit either of open enmity or apathetic indifference in regard to God, on the part of men generally, and his working in the case of each individual person is only a means to that end. Does not the paganism of ancient Greece and Rome present some of the finest instances of moral excellence and virtue which the world has ever beheld? The fact is, that in every community, and in every system of theology, true or false, there will always be relatively good and bad. Neither the ennobling attractions of religion, nor the debasing allurements of vice, take an equal hold upon all. Even the influences of the Holy Spirit—that Spirit which pervades the new creation, even to the dividing asunder of soul and spirit—does not uproot and destroy the idiosyncrasies of individual natures, but only moulds them into new transformations of character, and directs them to fresh objects: neither can Satanic influences effect more than this in the old Adam. No man, in fact, is either a perfect saint or an incarnate fiend on earth—until either this mortal has put on immortality, and death, being swallowed up in victory, has opened the gates of heaven to the believer, or the day of grace has passed, and the sinner has sunk for ever into the dark abyss of hell. Nay more, Babylon could boast

a Daniel, Sodom had its Lot, the very household of Nero was seasoned with a sprinkling of true believers, and Rome herself has doubtless ever had, and has still, a golden line of God's hidden ones, who have not bowed the knee to the image of Baal. The Reformers themselves were once found within the bosom of the Church, whose iniquities they afterwards laid bare. The trumpet warning, "Come out of her, my people," implies at once the fact, that true believers would be found within the pale of the apostate church, and an exhortation to free themselves from her pollutions, and to escape from her plagues.

In these days of Romish apostasy, and Socinian heresy—of false Christs, and socialist abominations —of New Jerusalem Churches, and blasphemously so-called Latter-day Saints—it is essential that we should have a standard for distinguishing truth from error. Happily we are furnished with a touchstone whereby to try these various systems— "To the law and to the testimony; if they speak not according to this rule, it is because there is no light in them."

While, therefore, I am far from asserting that no Roman Catholic can be saved; for the divine test will be, not the rule of Church-membership, but that living faith which, dwelling in the heart, worketh by love—I would fain disclose the hidden abominations—the "dead men's bones and all manner of uncleanness"—which are concealed within the whited sepulchre of Popery. Not Papists,

but the Papacy is the object of my strictures. With the former I have nothing to do, beyond what appertains to them in common with their Protestant fellow-Christians: namely, to warn them of the true character, the false pretensions, and the impending visitation of the apostate church to which they belong, and to reiterate to them, in the solemn language of earnest and affectionate exhortation, the already quoted divine injunction, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

CHAPTER I.

HIDDEN MECHANISM—SPIRITUAL GOVERNMENT OF THE WORLD.

Reality of spiritual influences—Angels—Devils: their history—Rebellion against God—Their influence, socially and politically, in the world—Application to the Papacy.

"*Whoso is wise will ponder these things.*"—Ps. cvii. 43.

How strange and paradoxical a being is man! Surrounded by realities the most stupendous that the imagination can conceive, he is apt to question their very existence; and as the Incarnate Word came unto His own, and His own received Him not, nor recognised the Divinity which breathed into them the breath of life, so man is but too ready to ignore the being of those intensely real existences which beset his path, and between whose angelic solicitude and fiendish hate he is the object of unceasing conflict—a conflict in which he may himself be an unconscious actor, yet in the issue of which is irrevocably staked his eternal weal or woe. Truly, there is more in heaven and earth than is dreamed of in the philosophy of the natural man! Enveloped by spiritualities impalpable to flesh and blood, a cloud of witnesses

hover about his path, but, steeped in the things of sense, he recks not of their presence, and the sceptic philosopher, complacently occupying himself with the fleeting and evanescent, closes his eyes to the unchanging and indissoluble, practically ignoring realities more grand, more awful, more sublime, than mortal vision ever beheld, than poet ever clothed with a mysticism borrowed from the instinctive impressions of the invisible world, than pencil ever portrayed, than imagination ever embodied in the wildest fancy; as though there were, indeed, nothing more real in the universe of God than the walls of the chamber which circumscribes his natural view, or the material brain in which his vain conceits are hatched. Man is a spiritual being, surrounded and acted upon by spiritualities, and yet he virtually denies their existence. The extent to which this scepticism obtains in the unregenerate heart is intimated by the psalmist, who declares that, if probed to its innermost depths, it would give utterance to the horrid sentiment, "There is no God."

But if the voice of nature is silent upon these subjects, the teaching of revelation is clear and decisive, if only we take the trouble to consult it; and it is well that those who thus complacently renounce clearly revealed facts, should comprehend the terms on which they are proceeding, so that they may fully understand that, in admitting a scepticism such as we have described, they must be prepared at once to reject the teaching of the Scriptures

of truth. We have, in fact, come to hear a sort of patronising tone adopted in regard to the truths of the Bible. No doubt they are calculated to exercise a salutary restraint upon the minds of the ignorant, and in this respect were especially useful at a time when men were less enlightened than in the present day; but it is found, forsooth, that these truths, as they are commonly understood, are incompatible with the present advanced state of knowledge, and the progress of the age! Who can wonder that men at large are ready to adopt this miserable philosophy, when it is found to number among its professors those holding influential positions in the Church itself, who (wretched men that they are!) do not shrink from the fearful responsibility of undermining the very foundations of that religion of which they are the accredited teachers and guardians? Yet these men think that they are only exercising a wiser and more far-seeing discrimination in thus freeing themselves, as they complacently imagine, from the trammels to which other men of less enlightened views are content to submit. But what says the wisdom of God? Thou fool! thou thoughtest (because I held my peace) that I was even such a one as thyself; but I will reprove thee, and set before thee the things which thou hast done.

The effect of such false teaching is to strike at the very core and vitality of Christian doctrine.

How, in truth, shall men learn to seek for the enlightenment and sanctification of the *Holy Spirit* at the lips of those whose teaching, while it seeks to

secularise the whole system of divine revelation, virtually ignores His operation, from whom they have hardly so much as heard whether there be any Holy Ghost? Yet, "if any man hath not the Spirit of Christ, he is none of His."

Oh that they were wise, that they would understand these things; that they would learn that the wisdom of the world is foolishness with God, and that the deep things of the Spirit are beyond the reach of the natural man, and can only be spiritually discerned!

No doubt much of this scepticism is a natural and reactionary transition from the priestly bondage in which the world was so long held; but is there no mean? Nay, if we must needs choose, let us of two evils choose the least. Better have fanacticism and superstition than scepticism, and above all, than scepticism in disguise. Too much faith is better than too little, for, if a fault, it is at least a fault on the right side; but the other is one of those fatal delusions which drown men's souls in destruction and perdition. Oh let us be on our guard *now* against this snare of the devil, lest haply we find out our mistake only in the depths of that abyss whose prisoners are not prisoners of hope!

The inspired writings unmistakably tell us of a conflict between invisible agencies of good and evil. The existence of both angels and devils is too plainly taught to admit of a moment's doubt, so long as we accept the record at all. Nor is it their existence only that is asserted. By a careful search of the

sacred volume, we shall discover a mass of testimony, scattered up and down its pages, as to their history and influence upon our fallen world. The angels, we are expressly informed by the apostle Paul, are "ministering spirits," and we are furnished with repeated instances of their beneficent and active ministration in the affairs of our race. "The angel of the Lord," we are told by David, "encampeth round about the dwelling of the righteous, and delivereth him," Ps. xxxiv. 7; and we read that an angel was sent before the children of Israel in their journey through the wilderness, to conduct them into the promised land. We find them engaged in various incontestably real transactions with holy men—leading Lot out of Sodom, opening the prison doors for Peter, and the like. We even find them, upon more than one occasion, ministering to our Lord himself, during His sojourn upon earth. We read of some of them as guardian angels to the members of our race; and of Michael as the great prince who standeth up for the people of Israel. We are further told that they desire to look into the mysteries of our redemption, and that they will hereafter be employed in the closing scenes of man's history—namely, the resurrection and the judgment. They are called for their multitude "the host of heaven;" and St Paul speaks of them as "an innumerable company," while, more than all, there is a touch of practical reality (so to speak), almost beyond what we could have expected, in our Lord's own statement of the

actual number — some fifty or sixty thousand, namely (Matt. xxvi. 53)—who, on the eve of His crucifixion, were ready, at a moment, to obey His behest. Further, their different ranks, their individual characteristics, their very appearance is described. If they are invisible to us, it is only on account of the peculiar constitution of our mortal vision. He who made the eye could, if He thought fit, adjust it to the perception of immaterial objects, as in fact He did, at the prayer of Elisha, to the young man whose eyes the Lord opened, that he saw the mountain full of horses and chariots of fire round about the prophet (2 Kings vi. 17).

With regard to the personal identity of Satan and his fallen host, the testimony of Scripture is still more full and explicit. They are variously spoken of as "devils," "false gods," and "gods of the nations," "angels that sinned," "unclean and evil spirits," "familiar spirits," "angels that kept not their first estate." The chief of these fallen spirits is also called by various names, expressive of his diabolical characteristics, and undeniably indicating a distinct idiosyncrasy. He is called "Satan," or "the adversary," from his enmity to our race, or rather, perhaps, from the fiendish animosity of his nature. From his wild ferocity, as well as that undefined and ideal mystery which attaches to his being, he is named "the great dragon," and for his subtilty, "the old serpent." He is variously spoken of in Scripture as "the devil," "the tempter," "the wicked one," "the man of sin," the "god" and the

"king" of this world. He is stated to be a murderer, a liar, an accuser, a deceiver. He is said to be an accuser of the brethren, and, in this capacity, we find him actively engaged in the matter of Job. His power and active influence in the world, both over nations and individuals, is distinctly stated. He is represented as prowling about like a roaring lion, seeking whom he may devour; as exercising the most malignant hatred against the establishment of the religion of Christ; entering into the heart of Judas, and impelling him to his deed of darkness; desiring to have Peter and the rest of the apostles, that he might sift them as wheat; daring, even, with a hardihood which only a devil could conceive, and with the most consummate art and plausibility, to assail the Son of God himself, as he had already seduced the being whom He had formed in His own image. He is called the god of this world, the king; and the fallen angels of whom we have spoken are said to be his ministers, and are represented as exercising, under him, authority over the kingdoms of the earth, and apparently succeeding each other in the government of the principalities and powers which they constitute. Rulers of the darkness of this world, we find them, in the early times of which the Scriptures treat, the objects of idolatrous worship, under the similitude of idols of various forms, names, and individualities; and we read of "sacrifices to devils," "tables of devils," "priests for the devils." Their illicit intercourse with mortals in the various orders of

necromancy, possession, witchcraft, oracular inspiration, and the like, are too plainly insisted on —or rather *narrated*, with that simplicity which belongs to indubitable fact—to leave any option between receiving the plain statement made, and pronouncing the Bible a lie; while the profane history of the same period abounds in statements of divination and oracular reponse, which nothing short of the profane and jeering incredulity of the present age could refuse to accept. Indeed, the question of modern spiritualism, viewed in this aspect, might, perhaps, be at least worthy the attention of certain persons at this time, who seem to regard the whole matter as involving nothing more than the consideration of genuineness or imposition, fact or falsehood—apparently never dreaming that, in their investigations, they are treading upon unhallowed ground. Among the Israelites, such intercourse with unclean and familiar spirits was both a compassable object, and a sacrilegious offence prohibited by the divine law, and punishable with death.

We are not left in ignorance either as to the historical antecedents, the actual condition and attitude, or ultimate destiny of these powers of darkness. We are told of a wide-spread rebellion against the authority of the Most High, and a gigantic war waged in heaven, by the devil and his rebel angels. When this rebellion originated we are not informed, but it was doubtless anterior, or at least not long subsequent, to the commencement of man's abode

upon the earth, as we immediately find the arch-fiend plotting, with inconceivable malignity, and, alas! with but too much success, to sully the fair flower fresh from the hand of the Creator. If we might admit conjecture upon such a subject, we might suppose that a consciousness of the high destiny with which the Almighty designed to invest His new creation was the moving spring of the archangel's envious pride and short-sighted rebellion; short-sighted and futile, as must ever be every attempt to thwart the infinite counsels of Jehovah. Little would the proud seraph imagine that his very rebellion was the means which the Omniscient designed to employ for the accomplishment of His inscrutable purposes of exaltation towards man, in raising him, by means of the fall, and subsequent restoration, through the incarnate Word, to a mysterious participation in the divine nature. What inclines us the more to this supposition is the fact that, from the days of Adam, the apostate angel has been mysteriously associated with the destinies of our world, against which his direst malice has persistently been directed, and in whose bowels yet smoulders the fire of that hell which is "prepared for the devil and his angels."

That Satan and his followers were subsequently thrust out of heaven, and cast down to the earth, we are directly told by St John in the Apocalypse, not in the metaphorical language in which that book is for the most part written, but in so many words. *When* this occurred does not immediately

appear; but if we search the Scriptures we shall, I think, be at no loss to ascertain that it was not until shortly after our Lord's incarnation, and during His stay upon earth. Up to this comparatively late period in the world's history, though constantly busied, personally and through his ministers, in the furtherance of his malicious devices against the fallen world over which he presided, Satan seems, nevertheless, to have been permitted to retain in some sense (though this is a mystery which it would be in vain to attempt to fathom) his place—or, rather, *a* place—in the courts of heaven. Thus we find him presenting himself among the sons of God upon more than one occasion, as we read in the opening of the Book of Job, and *that* "after walking up and down in the earth, and going to and fro in it." So we read, some thousand years later (Zech. iii. 1, 2), of Joshua, the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him; while St John informs us (Rev. xii.) that when the Jewish Church, under the figure of a woman clothed with the sun, and having a crown of twelve stars upon her head, was about to bring forth the long-expected Messiah, "the seed of the woman," Satan, the great dragon, summoning to his aid his rebel host, and drawing them to the scene of conflict, stood before the woman, ready to devour her Son as soon as He was born. To one read in these mysteries, the impious attempt of Herod, and the banding together of the rulers, both of Jews and

Gentiles, against the Lord and against His Christ, need excite no surprise, as affording only the realisation of facts already known. But we read, further, that, balked in his diabolical design, the dragon waged war in heaven, and Michael and his angels fighting against him, *he was then "cast out into the earth, and his angels were cast out with him."* Now, we know that, at the time of our Lord's incarnation, the land was infested with these ministers of darkness, and when the wondering disciples congratulated our Lord that the very devils were subject to them through His name, He answered them, "I beheld Satan as lightning fall from heaven."

The *kind* of influence exercised by these unseen agents of wickedness may be gathered from a variety of passages. In the apostolic age we find them entering, singly or in companies, into the bodies of men, afflicting them with many and grievous mental and bodily disorders,—and even of the brute creation. We also learn that there were distinct orders of them, one kind being expressly mentioned by our Lord of such malignant tenacity, that, at a time when the invocation of His sacred name sufficed to drive the ordinary species from their strongholds, these could only be dislodged by the aid of prayer and fasting. We read, too, of spirits of infirmity, and of deaf and dumb spirits, by which the bodies of men were afflicted. We are even furnished with hints as to their peculiar habits: "When the unclean spirit," says our Lord (Luke xi. 24), "is gone

out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return to my house whence I came out; and when he cometh he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first."

In the case of Job, already referred to, we find Satan's permitted but limited influence variously exercised in bodily affliction, in family bereavement, in the destructiveness of the elements, and in political strife. We have seen him insidiously seducing Eve to sin, with a view to bringing ruin on her race. So we find him stirring up David to sin, in the numbering of the people; and again engaged, as the adversary of the Jews, upon their return from their Babylonish captivity, in resisting Joshua the high priest (as already noticed) before the angel of the Lord. So he, or one of his ministers, was permitted to lure Ahab to his destruction, as a lying spirit in the mouth of his prophets.

As to the part which these powers of darkness act and have acted—both before and subsequently to their expulsion from heaven—in the government of our world, it is evident that, in its fallen state, it is parcelled out into principalities and dominions, over which they are enthroned in spiritual and invisible, but not the less real, authority. Satan himself is called in Scripture the "prince" and "the god of this world;" nor did our Lord contradict him when

he asserted, in his temptation of Him, that the kingdoms of the world belonged to him, and that he gave them to whomsoever he would. Some of these spiritual rulers are expressly named. Thus we read of the prince of the kingdom of Persia, who withstood for one-and-twenty days the angel who appeared to Daniel, until Michael came to his aid; and also of the prince of Grecia (Dan. x. 13, 20). So we read of the "beast" and the "false prophet" of the Apocalypse, each of whom had a separate and distinct personality, and was not the mere impersonation of a *system* of iniquity, as we read of both being cast "*alive*" into the lake of fire (Rev. xix. 20). It would seem, indeed, that while some of these mysterious agents in the destiny of the world are permitted to exercise their authority, others are kept bound in everlasting fetters, either for the final judgment which awaits them, or until, in the inscrutable counsels of the Most High, they shall be again let loose, for a time, upon the earth. Thus the apostles Peter and Jude both speak of the angels who kept not their first estate being *reserved in chains* under darkness, unto the judgment of the great day; while St. Peter asserts that the devil "*goeth about*," as a roaring lion, seeking whom he may devour. So we read in the Apocalypse of Satan being bound a thousand years, after which he should be loosed for a little season, and then finally cast into the lake of fire and brimstone, where his ministers, the beast and the false prophet, already were (Rev. xx. 2, 3, 10). So the locusts of whom we read

(Rev. ix. 3, 11), with their king, Apollyon or Abaddon (that is, "Destroyer"), are represented as issuing from the bottomless pit, from which they were released by the angel to whom was given its key; and the unclean spirits of whom we read (Matt. viii. 29) entreated our Lord, when He cast them out, that they might not be tormented "*before the time.*" In Isa. xiv. and Ezek. xxxii., in language that revels in sublimity, we are introduced to these "strong among the mighty," who have gone down to hell, and lie in their graves in the sides of the pit, in the nether parts of the earth. The worm spread under them, and the worm covering them, they grimly salute each new leader as he is brought down to their company, and are comforted, lying in glory, "every one in his own house," as they behold them weak as they: while hell itself is said to be moved as one mightier than ordinary is brought down to the pit, *raising up from their thrones all the kings of the earth* to meet him at his coming. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."

In a word, it is clear that there are in the moral

government of what the apostle calls "heavenly places," two antagonistic principles at work—*good* and *evil*, *light* and *darkness*; that our world is the theatre on which the conflict is sustained—Christ and Belial the principals; that the different kingdoms upon earth are so many strongholds over which Satan, as the god of this world, appoints his ministers, and by means of which he maintains his usurped authority, exercising, himself, a general sovereignty over the whole. The various dynasties by which the world has successively been ruled have been aptly compared to cards which Satan holds in his hand, and adroitly plays out, one after another. For let it be remembered that the world, in its fallen state, is given into his hand, being under the curse for the transgression—"sold under sin;" and that it is only those who are "redeemed from among men," and "rescued from the hand of the enemy," by the precious blood of the covenant, who can escape the ruin in which our race is involved—being transformed from darkness to light, and from the power of Satan unto God. True, God is the Judge, and He is the Governor among the people. Rightfully the kingdom belongs to Him; and in a little while He will take to Him his great power, and will reign in majesty over the earth. His kingdom shall be an everlasting kingdom, and His dominion that which shall not be destroyed. Even now He is the Judge. He putteth down one, and setteth up another. His very enemies are but working out His sovereign pleasure; assisting to purify, in a fur-

nace of persecution and temptation, a people prepared for the Lord, and fitting them for the high destiny He has in store for them, even as the Captain of their Salvation was Himself made perfect through suffering. Thus "He is God in heaven above and in the earth beneath." Yet, in the accomplishment of His infinite and inscrutable purposes, He has thought fit to permit the temporary exercise of such spiritual authority as we have seen to belong to the rulers of the darkness of this world. God's object in this mysterious contest is to renovate a lost and ruined creation—to purchase and purify to Himself a universal church, concerning the ultimate and immeasurably high destiny of which His full purpose and counsel doth not yet appear, and to gather out of His kingdom all things which offend, and them that do iniquity. Satan's object, on the other hand, is to secure the spoil which he has taken, and, in the establishment of a counter-dominion—founded in the crafty counsels of Satanic wisdom and Satanic hate—to rival, in stubborn and rebellious hostility, the power and authority of the Most High, and to seduce, if it were possible, even the very elect. The means employed by both are, in their very antipathy, alike—namely, the setting up of a spiritual and invisible dominion, both in the hearts and minds of individual men, and in the world at large which these compose. The instrumentalities by which these ends are prosecuted, in both cases, are also alike spiritual. "We wrestle not," says St Paul, "against flesh and

blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" while, on the other hand, we are reminded by the same apostle that the weapons of our warfare, in like manner, are "not carnal, but mighty, through God, to the pulling down of strongholds;" and we are further warned that, while we must of necessity all range ourselves under one or other of these leaders (for "he that is not with me," says our Lord, "is against me")—"if any man have not the spirit of Christ, he is none of His."

Of this complicated system of which we are speaking, it is my aim, in the present undertaking, to show that the Papacy is the culminating point. It is distinctly intimated in Scripture (and this is a point which has always been fully understood and admitted on all hands), that in the latter times there should be developed an active but insidious element of hostility to Christianity. That this hostile agency should proceed from the Church itself is clearly intimated by St Paul, in his First Epistle to Timothy (chap. iv. 1), when he writes, "The Spirit speaketh expressly, that in the latter times some shall apostatize (apostesontai) from the faith;"—while in what immediately follows, he leaves no doubt as to the moving spring by which it is to be evoked—"giving heed to seducing spirits, and doctrines of devils." We are furnished, in the Book of Daniel and the Apocalypse, with a statement, partly historical and partly prophetical, of

the different dominions which were pre-ordained to bear rule successively in the earth, and of the ultimate rise of the spirit of Antichrist, of which we are speaking. The influence of *supernatural agency* in the temporal dominions which were to precede this development is less directly intimated in the prophecies of Daniel, but such influence is insisted on by St John in the most unequivocal terms, both with regard to the Antichristian element itself, and the successive empires by which it was to be ushered in. Now, as the predictions of the apostle take up the subject at the point at which it is left by those of Daniel, filling up (so to speak) the rough shadows which the latter had cast, it will be of the utmost importance in examining these successive political developments to identify the symbols employed in the two cases, showing the harmony with which the two accounts dovetail one into the other, with the view to finding the exact place in history which must be assigned to the rise and development of Antichrist. Before, however, entering upon the consideration of the temporal dominions which we shall have to consider, I was desirous to lift the curtain which conceals their inner working from the mere spectator, and to exhibit the concealed and spiritual mechanism which directs the whole. And as the voyager upon the trackless ocean is content to confide himself to the guidance of the mariner, though no land appear for many days, so I entreat the reader to bear with me if, in pursuing the chain of argument which I have

marked out to myself, the end in view should not be immediately apparent.

If it were sought merely to expose the errors of a Church which had this in common with every other form of Christianity, that it had been contaminated more or less, in doctrine or in practice, by its contact with fallen humanity, the work might well be pronounced to be one not merely of supererogation but of uncharitableness. Rather might we lay our hands upon our own heads and cry, "Unclean, unclean." Were Rome, I repeat, to be regarded simply as a degenerate or polluted, though essentially orthodox, church, it would, alas! only too much resemble the branch to which we ourselves belong, under whatever form of Christianity we may range ourselves; and so long as she acknowledged the grand doctrine of the Atonement, and other fundamental principles of Christianity, she would be a subject only for our charity and our prayers. The powers of light and darkness have alike left their traces on all the battle-fields of the grand struggle which we have to contemplate. Babylon itself, the very Antichrist of Paganism, could boast a Daniel for its president, a Shadrach, Meshach, and Abed-nego for its ministers; and even (there is at least reason to hope) a reclaimed and converted Nebuchadnezzar for its king; while on the other hand, even our own country has not been exempt from the net of unholy intervention which Satan has cast over the kingdoms of the earth, being itself, as we shall see, one of the offshoots of the system of iniquity which we are

about to examine. A continuous warfare of antagonistic principles is, indeed, the distinguishing feature of the entire series; for the very secret of the mystery of iniquity itself is to be found in the sentence in which the wise man sums up the whole bearing of sublunary affairs, namely, *that God hath made man upright, but*—thanks to the crafty and subtle operation of Satanic influence—*he hath found out many inventions.* A leaven of wickedness will still be found even in those kingdoms and churches which have maintained their allegiance to God, until that day—lo! it is almost come—when the seventh angel shall sound, whose trumpet shall usher in the time of the dead, that they should be judged, and the two witnesses, whose dead bodies have long lain in the street of the great city, shall stand upon their feet, and there shall be great voices in heaven saying, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

Rome, however, is not merely a corrupted, but an apostate church: "her spot is not the spot of His children," nor are her pollutions matter of degree, but of kind. She has striven to fill up the measure of her iniquity. The last desperate effort of diabolical enmity to the religion of Christ, she has become the chiefest stronghold and habitation of Satan and his fallen host. Her cry hath reached unto heaven, and the decree hath gone forth, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

It is not denied that Rome was originally a pure and orthodox church. Her advocates justly claim for her an apostolic foundation, but this would only make her the greater mark for the devices of Satan, as the richness of the soil but prompts the plundering Arab, or the ruthless pirate, to deeds of greater daring. Did not our Lord, indeed, intimate this when He told the disciples that Satan desired to have them, that he might sift them as wheat? Did He not on this very account manifest a particular solicitude, founded upon a sense of peculiar danger, on behalf of Peter, when He told that disciple that He had prayed for *him*, that his faith might not fail? Jesus, we know, built His Church upon the foundation of the apostles and prophets, and when He declared His intention to do this especially in regard to Peter, addressing Himself individually to that apostle, and even epigrammatising upon his name, saying to him, "Thou art Peter" (su ei Petros), and upon this rock (epi tautē tē petrā) I will build my Church," we cannot doubt —though some Protestants have, I think, gone somewhat out of the way to neutralise the conclusion —that He intended especial application to that disciple of whom He afterwards made choice among the apostles, that the Gentiles, by his mouth, should hear the Word of God. And when He added of the Church so formed, especially, but not exclusively, upon the faith of Peter—for the same authority which was conferred upon St Peter upon this occasion, by virtue of the trust then confided to

him—"whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven," (Matt. xvi. 19)*—was afterwards delivered to the apostles generally (chap. xviii. 18), and even a still stronger one (John xx. 23), "whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained;" when, I say, He added of the Church so founded—the Church, namely, of the Gentiles at large—that the gates of hell should not prevail against it, does He not seem thereby to have intimated the fierceness of the attack which should afterwards be made upon it? The gates of hell were indeed planted against it, but they have never prevailed; "many a time have they fought against me," may spiritual Israel now say—"many a time have they fought against me from my youth up, but they have not prevailed against me." The corruptions of Rome have but served to scatter the seed of the Church far and wide. The apostolic

* As for the *keys* (κλεῖς) *of the kingdom of heaven*, committed to St Peter, or rather to the Church, in the same text, I much doubt myself whether they have any more to do with the remission or retention of sins (as commonly supposed) than they have with the arbitrary right to open and shut the gates of heaven to the sinner at pleasure, absurdly and blasphemously claimed from this passage by the Church of Rome. I am inclined to believe that they refer rather *to the right to, and control over, the treasures of the divine kingdom* which belongs to the Church at large, as expressed by St Paul (1 Cor. iii. 22), or in other words, the power to shut (κλεῖσαι) heaven, and to smite the earth with its plagues as often as they will, which is attributed to the two witnesses (Rev. xi. 6).

remnant has acted in the spirit of the injunction given by our Lord to individual Christians, "When they persecute you in one city, flee ye to another;" and thus has Rome, in the Reformed Churches which have sprung from her, even by the very corruptions of her soil, nourished and matured, ere she has finally thrown off, true branches from the gospel tree. But if it should be said that Rome herself, if thus utterly and hopelessly corrupt, is an evidence of Satan's power over the Church, and of a triumph which it had been said she should not obtain, I would answer that Rome is not the Church, but only a branch of the Church, which was built by Christ upon the foundation of Peter and the rest of the apostles conjointly—a withered and unfruitful offshoot from the true vine—neither can that in any wise be regarded as a triumph which shall end in final and complete defeat. "Talk no more so exceeding proudly;" the dead husk has indeed been cast to the swine, but the kernel lives and flourishes; the casket has been rent, but only to disclose the jewel within; to-day Satan seems, in Rome, to enjoy a momentary triumph; it is but to-morrow, and He who "maketh wars to cease in all the earth," who "breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire," shall break the assembled strength of Antichrist, and smiting the bow out of his left hand, and the sword out of his right hand, shall slay him upon His holy mountain. A little further still in the vista of time, and men shall throw dust upon their heads, and standing

afar off for the fear of her burning, shall bewail the final destruction of the lifeless and abominable corpse of Rome—like the corrupt and now abandoned chrysalis which once contained the beauteous butterfly—crying, "Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come."

The working of Satan as the moving spirit of Antichrist in the world is perfectly intelligible, and in accordance with what we know of his character, and have seen of his mode of operation. The author of a gigantic system of antagonism to God and religion, we have seen him gathering up his strength at the period of the incarnation of our Lord, and vainly stirring up the kings and rulers of the earth against the Lord and against His Christ; and when, notwithstanding all his attacks, the Child was caught up to God and to His throne, he acted precisely as we might have anticipated he would do. Cast out with his rebel host, he persecuted the woman which brought forth the Man-child (that is the Jewish Church), and went to make war with the remnant of her seed (or the Christian Church); and just as St Paul exhorts us to the greater steadfastness in our profession, *as we see the day approaching*, so the consciousness of his approaching overthrow inspires Satan with the greater malice and desperation, and he goes forth with great fury to destroy and utterly to make away many. Thus the song of the angels upon his expulsion from heaven (Rev. xii. 10–12), "Rejoice ye heavens, and ye that dwell

in them, now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night," concludes, "Woe to the inhabiters of the earth and of the sea! for the devil is come down to you, having great wrath, because he knoweth that he hath but a short time." For a while he openly and boldly assails the truth of Christianity. This was the state of the controversy in the time of the apostles; hence we find St John writing, "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of Antichrist whereof ye have heard that it should come, and even now already is it in the world" (1 John iv. 2, 3); and again, "Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist, denying both the Father and the Son, (for) whosoever denieth the Son, the same hath not the Father" (1 John ii. 22, 23); and again, "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh; this is a deceiver and an Antichrist" (2 John 7).

Making one more gigantic effort, and staking all upon what seemed his last card, Satan endeavours to crush, with the iron teeth of Rome, the struggling vitality of Christianity; but this hope fails him—the raging lion becomes the gentle lamb. Pagan Rome is herself converted to the faith, and under her auspices he sees the standard of the cross firmly

planted upon the seven hills. But the crafty foe only seeks new devices. With terrible exactness we see the application of our Lord's declaration, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return to mine house whence I came out; and when he is come he findeth it empty, swept and garnished. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." Disguised as a lamb—a wolf in sheep's clothing—he enters the enemy's camp. The seeds of corruption are sown, and too soon bear fruit. The body of the Church becomes possessed, as were the bodies of men in former times, and going from wickedness to wickedness, becomes at length, when he who was for a time to let was taken out of the way, developed into the matured and persecuting Antichrist, whose coming, after the working of Satan, had been foretold.

Proof, however, not mere assertion, is my aim. It remains for me to bring home all this to the Papacy. And this I purpose doing, not simply, or even principally, by showing the agreement presented by the characteristics of that apostasy with those which were to mark the development of Antichrist —for considerations of this nature, however important adjuncts they may be in the way of evidence, as confirmatory of the view taken, yet, being necessarily capable of a general application, can never

amount to absolute demonstration as applied to a particular system—but rather by taking the more sure word of prophecy as a light shining in a dark place, and bringing its rays to bear upon the dark caverns of the dim historical future, as it existed only in the infinite mind of the Eternal, and was by Him mysteriously laid up in the womb of prophecy, thus exhibiting, as it were, the actual niche set apart among these grim shadows as the domain of the dark and sacrilegious king.

The mere statement itself that the Papacy is the development and realisation of the predicted Antichrist is by no means new. Not only is this doctrine older than the Reformation—not only in our own country did Lord Cobham, early in the fourteenth century, during the reign of Henry V., and Robert Greathead, Bishop of Lincoln, still earlier, bear the same testimony with their dying breath, the former sealing it with his blood—not only did Luther record, in the beginning of the sixteenth century, his belief "that the Antichrist of whom St Paul speaks *then reigned in the court of Rome*"—but this statement is one which has in late years been prominently put forward; and if my object in the present discourse were merely to recapitulate the arguments which have already been adduced upon this subject, the work might well be pronounced superfluous. Such, however, is very wide of the scope of my design. Proof, I repeat, not assertion, is my aim. Yet although the statement, if true, is one not only in itself of the most tremen-

dous import, but is likewise a most important link in the chain of prophecy, which is every day drawing nearer its fulfilment, by which also we may be most materially assisted in tracing out the whole—I am not aware that any attempt has hitherto been made to place the matter in the light of a clearly demonstrable fact, so as to bring home the truth with irresistible force to the inquiring and candid mind. Yet so long as it is regarded merely as a vague conjecture or unsupported assumption, it is calculated rather to awaken misgivings than to carry conviction. And therefore, believing that the subject is capable of absolute demonstration from the Word of God, unfolded to the light of history, just as, in mathematical science, we have the most astounding and complicated truths deduced in one unbroken succession from a few self-evident principles, so I entreat the reader's calm consideration of the chain of evidence which I am about to lay before him, promising him that, if he will patiently follow the consecutive gradations of facts and deductions on which I shall endeavour to build my conclusion, he will at length have the satisfaction of seeing the whole superstructure rise before his mental vision—not as some airy building, a mere creation of the brain—but rather as a real and palpable edifice of which he has himself witnessed the foundation, and which has grown up under his own eyes by a constant and gradual increase, the result of successive material additions.

CHAPTER II.

OUTWARD DEVELOPMENT — TEMPORAL DOMINIONS IN THE EARTH.

A Concise View of the Seven Great Monarchies of Antiquity, viz., the Chaldean, Assyrian, Babylonian, Medo-Persian, Grecian, Roman, and Byzantian—Transition into the Modern Period —Relations with the Jews—Persecution of Antiochus Epiphanes.

"*Let them show the former things, what they be.*"—ISA. xli. 22.

THE roots of the evidence upon which the Papacy stands convicted upon the dire imputation which is here laid to her charge are deeply set in the irrevocable statements of prophetical chronology. In order rightly to understand the chain of prophecy upon which we are about to enter, it will be necessary to trace its course upon the map of history, taking a connected and bird's-eye view of the seven grand monarchies by which the destinies of the world were, from the infancy of our race to the close of the present dispensation, to be swayed; namely, the Chaldean, Assyrian, Babylonian, Medo-Persian, Macedonian, Roman, and Byzantian. Other kingdoms, it is true, of vast extent and political importance, have at various times existed, but as they do not strictly form links in this historical chain, but

have rather existed side by side with the dominions which have composed it, and have been less immediately connected with the history of the Church, whether under the Jewish or Christian dispensation, they do not properly come within the scope of our present design. These continuous and dominant political systems may, in fact, be regarded as the body, of which the hidden and spiritual agencies we have been considering constitute the soul; and as, on the one hand, "the body without the spirit is dead," while, on the other, the spirit is only palpable to sense by its operation upon and through the body, so the consideration upon which we have entered of these unseen influences will tend to throw light upon the events which we have now to follow, and, as it were, "to give life to the image of the beast," by which St John, in the Apocalypse, symbolises these systems of temporal dominion.

The Papacy is, in fact, as I have said, only the *culminating point* of a system of wickedness, the foundations of which were laid, at least in its post-diluvian development, in the plains of Shinar. The successive kingdoms of the world are but so many links in a connected chain of policy, forged by the prince of this world, not, indeed, with unlimited or unrestrained power, but still with Satanic potency and skill; and it must be clear that the best evidence that can be afforded as to the authenticity or identity of any particular portion is to exhibit to view the unbroken connexion and completeness of the whole. The political system which we are to

consider may be compared still more aptly to some tree of vast dimensions, whose roots are firmly set in the soil beneath our feet, while its top seems to meet the clouds. It sends forth, it is true, from time to time, huge branches and limbs, but these do not hinder it from transmitting its strength unimpaired, and with undisturbed continuity, through the parent stem; nay, these collateral offshoots unite with it to form the crowning and luxuriant foliage of the topmost branches.

How successfully the leaven of wickedness operated in the antediluvian world, the Deluge itself affords the best indication. The prevalence of the patriarchal mode of government seems, however, to have co-operated with the uniformity which everywhere existed in the language of the people, in preventing the growth of those political developments to which the world has ever since been subject; though, it must be confessed, we know little or nothing of the state of society during that early period: while the very completeness of the reorganisation which that event inaugurated sufficiently indicates the propriety of our confining our present investigations to the postdiluvian period.

Very soon after the Deluge, however, the mystery of iniquity, of which we have been speaking, began visibly to work. The first three of the great kingdoms mentioned had their common origin in the country of Mesopotamia (that is, Aram Naharaim, or Padan Aram, between the rivers Euphrates and Tigris); and ruling alike over men of the same

race and language, may properly be considered as only successive dynasties of the one great Chaldean dominion. About a hundred years after the Flood, Nimrod, the son of Cush, and grandson of Ham, laid the foundation of Babylon (or, as it is in the Hebrew, Babel—that is confusion), on the banks of the Euphrates, about the year B.C. 2247, and made it the capital of the kingdom which he established. Not long after, Nineveh was built upon the Tigris by Asshur (or, as some suppose, by Nimrod himself); and this, in like manner, became the basis of a considerable dominion. These two kingdoms, after about 200 years, were united under a single dynasty by Ninus, and formed the first of the mighty powers which we have to notice, namely—

I. THE CHALDEAN, OR EARLY ASSYRIAN EMPIRE,

of which the capital was Nineveh. This kingdom lasted more than 1300 years. In addition to Babylonia, Media was among its provinces. In the reign of its last king, Sardanapalus, Arbaces, one of his governors, joined with Belesis, who was over the province of Babylon, in conspiring against the authority of the effeminate monarch, who, upon being besieged in his capital, suffered himself to be burned in his palace, together with his wives and courtiers, the partners with him of the voluptuous pleasures of his luxurious court. Beyond the fate of Sardanapalus, little is known of this early monarchy. The only one of its kings mentioned in Scripture is

Pul, of whom we read 1 Chron. v. 26, and who was, doubtless, the same with the Sardanapalus of profane history. Arbaces and Belesis having succeeded in subverting the kingdom, divided it among themselves, and upon its ruins established the two separate monarchies of Assyria and Babylon. At a later period, Media also asserted its independence, and formed a separate kingdom, which we shall have occasion to notice. We therefore come to—

II. THE SECOND GREAT ASSYRIAN EMPIRE,

founded by Arbaces, about the year B.C. 747. This Arbaces was the same with the Tiglath Pilesar of Scripture, who, as the ally of Ahaz, King of Judah, made war with Pekah, King of Israel, and carried away the Israelites settled on the further side of Jordan—namely, Reuben, Gad, and half Manasseh —and placed them in Halah, Habor, and Gozan, cities of Media: while Belesis, the founder of the *Babylonian* dominion, is the same with Baladan, the father of Mardoc Empadus, or Merodach Baladan, of whom we read Isa. xxxix. 1. Of this second Assyrian monarchy we have frequent mention in Scripture, on account of the wars which it carried on with the kingdoms of Israel and Judah, resulting in that final overthrow and dispersion of the Ten Tribes from which they have never yet been restored. The names of its successive kings (which are familiar to every reader of the Bible) are here given, together with the year of their accession,—as are also

those of the succeeding monarchies,—as a guarantee to the general reader of the authenticity of the statements made, and of the absence of all design to accommodate them to a particular theory. And I trust I shall be pardoned for occasionally introducing such collateral particulars respecting the various kingdoms and monarchs mentioned, as shall serve the better to bring them home to the reader's mind, by means of the connecting link of familiar associations, whether derived from sacred or profane history. I may observe that the dates here given are taken from Prideaux's "Commentary of the Old and New Testament," as they are there digested from the Canon of Ptolemy, which ancient work, as Dr Prideaux himself justly remarks, being founded upon astronomical principles, must of necessity be chronologically correct. The names of the Assyrian Kings are as follows:—

B.C. 747. Arbaces, or Tiglath Pilesar. Reigned nineteen years. Takes three tribes captive (1 Chron. v. 26). Succeeded by

728. Shalmanesar (called Shalman, Hos. x. 14), by whom the captivity of the ten tribes consummated (2 Kings xvii. 6).

714. Sennacherib, of whom, 2 Kings xviii. 3. Slain by his two sons, Adrammelech and Sharezar, and succeeded by

706. Esar Haddon, by whom the remnant of the Israelites was finally removed from Samaria, and others brought from Babylon, Cutha, and other cities of his dominions, forming the mixed race of the Samaritans, the determined and bitter enemies of the Jews, of whom, 2 Kings xvii. 24, Ezra iv. 2, 10 (where

this king is called "the great and noble Asnapper"), John iv. 9. In the reign of Esar Haddon, an interregnum occurring in the kingdom of *Babylon*, that monarchy likewise fell under the power of Assyria, and so continued during the remainder of his reign (thirteen years), and for forty-one years subsequently.

667. Saosduchinus, called, in the apocryphal book of Judith, Nebuchodonosor, which, however, seems (as Pharaoh among the Egyptians) to have been a common name for the kings of Assyria.

647. Chyniladanus. In this reign (B.C. 626) Nabopollasar, a general in the Assyrian army, a Babylonian by birth, wrests Babylon from the King of Assyria, and restores its independence. This Nabopollasar was the father of Nebuchadnezzar.

Nabopollasar forms an alliance with Cyaxares, King of Media (which had revolted from Assyria about a century previously):

Marries his son Nebuchadnezzar to Amyitis, daughter of Astyages, the son and successor of Cyaxares:

In conjunction with the Medes, makes war upon Assyria:

612. Destroys Nineveh, and establishes (or rather restores) upon the ruins of the Assyrian empire, after it had lasted one hundred and thirty-five years,

III. THE BABYLONIAN EMPIRE,

Which, as we have seen, acquired its independence at the same time as the Assyrian monarchy,—namely, B.C. 747. Its kings were as follows:—

[B.C. 747. Belesis, or Baladan (the father of Merodach Baladan). He is also called Nabonassar, and was the founder of the famous Nabonassarean era, still in use in the East, the present year A.D. 1869, coinciding with the year 2615 of that era. Reigned fourteen years; then

Chinzerus and Porus, } five years.

Jugœus, five years.

Merodach Baladan, or Mardoch Empadus (Isa. xxxix. 1), twelve years.

Arkianus, four years. Then after an interregnum of two years,

Belibus, three years.

Apronadius, six years.

Regibilus, one year.

Messimordachus, four years. Then after an interregnum of eight years, and temporary subjugation by Assyria, during the last three reigns of that kingdom, as above,

626. Nabopollasar, twenty-one years.

604. Nebuchadnezzar, forty-five years. This active and enterprising prince, who occupies so prominent a place in the prophecy of Daniel, takes Judah captive, B.C. 606 (2 Kings xv. 14), and among others the prophet Daniel himself (Daniel i. 1). Succeeded by his son,

561. Evil Merodach (*i.e.*, foolish Merodach).

559. Neriglissar.

556. Laborosoarchod.

555. Nabonadius, or Belshazzar, with whom ends the Babylonian empire, after it had lasted two hundred and nine years. In the first year of Belshazzar's reign occurred Daniel's vision of the four beasts (Daniel vii.), and in the third year that of the ram and he-goat (chap.

viii.) Upon the overthrow of the Babylonian monarchy, by Darius, King of Media, in conjunction with Cyrus the Great of Persia, arose, B.C. 538,

IV. THE MEDO-PERSIAN KINGDOM,*

Over which Darius and Cyrus at first reigned jointly. Upon the death of Darius, however, two years afterwards, Cyrus succeeded to the undivided kingdom. The following are the names of the Persian monarchs, from Cyrus to the subversion of the kingdom by Alexander the Great:—

B.C. 536. Cyrus the Great; grants in the first year of his reign a decree for rebuilding Jerusalem, (Ezra i. 1).

The "three kings yet to stand up," Daniel xi. 2.

529. Cambyses (*i.e.*, Ahasuerus, Ezra iv. 6).

521. Smerdis the Magian (*i.e.*, Artaxerxes, Ezra iv. 7). Both these kings obstructed the building.

521. Darius Hystaspis. In his fourth year grants a decree to the Jews, confirming that of Cyrus.

485. Xerxes. War with the Greeks began, Daniel xi. 2 (the "king richer than they all," *i.e.*, than the former three, *ib.*)

464. Artaxerxes Μακειρος, or Longimanus (the Ahasuerus of Esther), grants decrees to the Jews,

* The circumstances attending the subversion of the great Babylonian power, and the establishment of the kingdom of the Medes and Persians, though not essential to our present purpose, are too interesting in themselves, and throw too much light upon the otherwise obscure Scripture history of this period, to admit of their being altogether passed over in silence. We have seen that Nebu-

in the seventh (B.C. 457, Ezra vii. 8) and twentieth (B.C. 445, Neh. ii. 1) years of his reign.

Xerxes—Sogdianus—Ochus, or

chadnezzar married the daughter of Astyages,* afterwards King of Media. The following kings reigned in that country after its separation from the Assyrian empire, viz.:—

B.C. 634. Cyaxares I.

594. Astyages (father-in-law to Nebuchadnezzar), the Ahasuerus of Scripture.

559. Cyaxares II., called in Daniel (chap. ix. 1) "Darius, the son of Ahasuerus."

Now in the reign of Cyaxares I., King of Media, that king being engaged in war with Halyattis, King of Lydia (father of the celebrated Croesus, who has become a proverb for his great wealth), and the two kings agreeing to refer their dispute to arbitration, for this purpose Nebuchadnezzar is chosen umpire by Cyaxares, whose granddaughter, the daughter of his son Astyages (that is, Ahasuerus), he had married, and in conjunction with another king of Lesser Asia, chosen by the Lydian monarch (namely, Syennesis, King of Cilicia), arranges a treaty of peace and alliance between the belli-

* It was for this lady that, in imitation of the mountain scenery to which she had been accustomed in her Median home, Nebuchadnezzar constructed the magnificent artificial hanging gardens which adorned his capital, and which were reckoned among the seven wonders of the world. And we may remark here, to avoid a future digression (as we shall have occasion subsequently to allude to this subject), that it was while he was in the act of unduly priding himself upon these and the other splendid works with which his extraordinary genius and enterprise had adorned the city, with its hundred gates of brass, upon a scale of grandeur unrivalled in the annals of the world, before or since, saying, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?"—that God, choosing this moment to humble the pride of his heart, thought fit to bring upon him the judgment of which Daniel had been commissioned to warn him upon the occasion of his divinely-appointed dream; and "he was driven from among men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws;" and "seven times," or years, had passed over him, as had been foretold, after which he was restored to his kingdom, and gave glory to the God of heaven.

B.C. 423. Darius Nothus. (Rebellion of his brother, Cyrus the younger.)
404. Artaxerxes Mnemon.
358. Ochus—Arses.
335. Darius Codomannus.

"He that taketh the sword must perish by the sword." At this period the conquering armies of Alexander the Great appear upon the stage. Inheritor alike of the ambition and the fortune of Philip of Macedon, his father, this prince, in the course of a few short years, and in a career of unprecedented success, which proclaimed him, like Cyrus, a chosen instrument of the divine will, achieves the conquest of the known world, and putting an end to the rivalry which had been com-

gerents, by virtue of which Astyages, the son of Cyaxares, marries Ariena, the daughter of Halyattis,* of whom is born the following year, viz.:—

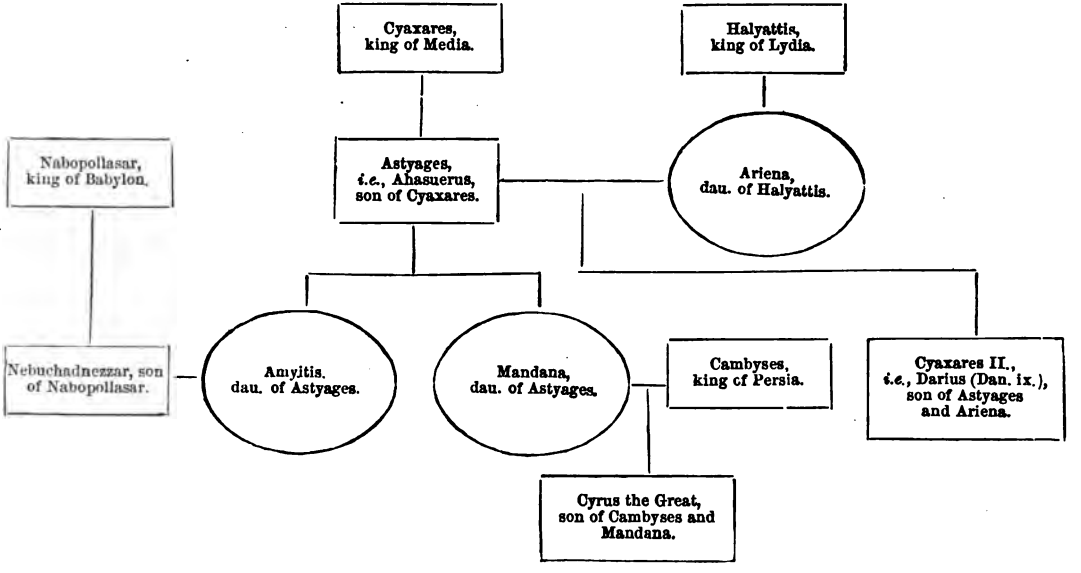
B.C. 600. Darius, "the son of Ahasuerus, of the seed of the Medes" (Dan. ix. 1), called in profane history Cyaxares II.

About the same time, the same Astyages (or Ahasuerus) marries his daughter Mandana to Cambyses, king of Persia, of whom is born—

600. Cyrus the Great. Of the Persian kingdom at that early period little is known. It seems, however, to have been just emerging from barbarism, and though governed by kings of its own, to have been in some sort tributary to Media. After the death of Cyaxares, Astyages succeeding to the throne of Media, and being in turn himself succeeded by Darius (or Cyaxares II.), the latter, upon coming to the throne, calls his nephew Cyrus out of Persia (where

* Genealogical Table, see next page.

The following Genealogical Table may serve to render these combined matrimonial alliances clear :—


Cyaxares, king of Media.
Halyattis, king of Lydia.
Nabopollasar, king of Babylon.
Astyages, i.e., Ahasuerus, son of Cyaxares.
Ariena, dau. of Halyattis.
Nebuchadnezzar, son of Nabopollasar.
Amyitis, dau. of Astyages.
Mandana, dau. of Astyages.
Cambyses, king of Persia.
Cyaxares II., i.e., Darius (Dan. ix.), son of Astyages and Ariena.
Cyrus the Great, son of Cambyses and Mandana.

menced in the reign of Xerxes, a century and a half before, between the Grecian and Persian powers, by the utter subversion of the latter, inaugurates the triumph of the Western world over the Eastern, in the establishment of the *fifth* great dominion which we have to consider, namely—

he was residing at his father's court) with an army of 30,000 men, and giving him in addition the command of the Median forces, sends him against Babylon. Darius subsequently joining him, they jointly besiege the city, when—

B.C. 538. Belshazzar is slain in his palace, and the Babylonian empire being destroyed, is replaced by that of the Medes and Persians (as related in the Book of Daniel), established under Darius and Cyrus conjointly. Thus the same Median nation by the aid of which, ninety years before, Nabopollasar, the father of Nebuchadnezzar, had established the Babylonian empire upon the ruin of the Assyrian, now unites with the Persians to subvert and utterly annihilate the same Babylonian empire under Belshazzar, the grandson of Nebuchadnezzar: a lesson as regards the value to be attached to political friendships and alliances (however strong the ties by which they may be cemented), which it will be the fault of modern statesmen if they do not lay to heart.

Nebuchadnezzar is said to have foretold, upon his death-bed, the overthrow of his kingdom by the Persians, which, as he was favoured with more than one divine revelation, he may possibly have done under the influence of the prophetic spirit; though the interpretation divinely put upon his remarkable dream by the mouth of Daniel (chap. ii.), joined to his personal knowledge of Cyrus, who was his nephew, and was nearly forty years old at the time of Nebuchadnezzar's death, may perhaps sufficiently account for the prediction.

V. THE MACEDONIAN OR GRECIAN EMPIRE OF ALEXANDER THE GREAT.

The successes of Alexander were, however, as short-lived as they were brilliant. Though his conquests continued to exercise an immense influence upon the world at large, yet the vast empire which he had founded virtually ended with himself. His career being suddenly cut short by his death at Babylon, in his prime—almost in his youth—his widely-spread dominions became the occasion of fierce conflicts between his former generals, who, ruthlessly cutting off his family, root and branch, parcelled out the whole between themselves; while their mutual quarrels, and the incessant changes to which these gave rise, render the history of the few years immediately succeeding the death of Alexander a bewildering and almost unintelligible chaos, until four new empires arose from the scattered *débris* of his conquests in the three divisions of the then known world: Seleucus obtaining the Syrian or Asiatic kingdom; Ptolemy, Egypt and Palestine; Cassander, Greece and Macedon; and Lysimachus, Thrace and Asia Minor. The two last-mentioned kingdoms became speedily dismembered; but the Syrian or Antiochian, and the Egyptian, continued to be ruled by the Seleucidæ and the Ptolemies respectively, nearly until the time of our Lord's nativity. But a new power had been imperceptibly stealing a march upon the world's movements:—

VI. ROME,

destined to become the mistress of the world, advancing with stealthy but incredibly rapid steps, from an obscure and humble origin found means, by the combined influence of her arms and her policy, to absorb, one after another, the principal nations of the habitable globe; and under her iron teeth the various countries which had composed the vast empire of Alexander, and among them the remnant of the chosen seed, successively fell. It is unnecessary to follow the course of history through all its more modern phases, but the plan of the present work renders it necessary to notice the removal of the seat of government by the Emperor Constantine the Great from Rome to Byzantium, thenceforward named, after himself, Constantinople, which took place A.D. 328, and the subsequent dismemberment of the colossal Roman power, which (as it were), falling to pieces of its own weight, was divided, A.D. 364, into two distinct empires, namely, the old Roman or Western, and—

VII. THE EASTERN OR BYZANTIAN EMPIRE.

It is only necessary further to remark of these two powers, the overthrow of the former by the irruption of the hordes of Northern barbarians—Rome being first taken by the Goths, A.D. 410, and the Western empire finally overturned, A.D. 476,—and the subsequent destruction of the Greek

or Byzantian empire, which, struggling on for nearly a thousand years longer against the hostile and discordant elements by which it was surrounded, fell at length under the power of the Turks, who succeeded in taking Constantinople, May 29, 1453,* and thus put an end to the last remnant of the Roman imperial power. Lastly, we have to notice the rise, upon the subversion of the Roman empire, of the existing—

KINGDOMS OF MODERN EUROPE,

formed in Italy, Spain, France, Germany, and Britain, by the Goths, Vandals, and other Northern hordes who overran the various provinces of the empire. These kingdoms, which were successively evolved, in a crude state, from the dark chaos which obscured the night of imperial Rome's overthrow, began to assume a more settled form during the following or sixth century, and have continued, with more or less of change among themselves, to the present time. It is important to notice the rise among them of—

THE PAPACY,

which successfully vindicated her pretensions to universal authority at the opening of the seventh century, when, A.D. 606, the supremacy of the Pope was formally established by a decree of the usurper Phocas, Emperor of the East. The recognition of

* See Exod. xii. 40, 41; Gen. xv. 13.

her claim to temporal power took place nearly two centuries later—a claim to which a long and tortuous course of worldly policy had fully entitled her; while the corruption of her doctrine, and the scandal of her living had already become developed with frightful distinctness, until, at length, during the tenth century, the cup of her iniquity seemed full to overflowing. Sinning, as it were, with a cart-rope, and without even the semblance of regard to religion or decency, the poisoner's drug and the assassin's knife were employed by her, no longer in secret, but rather as the chosen means by which even her highest dignitaries seem to have sought, like incestuous Absalom, to exhibit to the world, and before the sun, the depth of their apostacy, lest it should be supposed that there might yet be room for repentance and reconciliation. No longer seeking to hide her shame, she set her blood upon the top of a rock.

It only remains, in order to maintain the thread of our subject, to notice very briefly the relation in which the various kingdoms which we have been considering stands to the history of God's ancient people. We have seen that the Ten Tribes were taken captive by Tiglath Pilesar, king of Assyria, and his successors, Shalmanasar and Esar Haddon, a captivity from which they have never yet returned; while the kingdom of Judah, after the expiration of the seventy years' captivity in Babylon, whither they had been carried by Nebuchadnezzar (as had been foretold by the prophet Jeremiah), were permitted to

return to their country, and rebuild the city and temple of Jerusalem,—where they continued, with more or less of subjection to the neighbouring nations, till their captivity and final dispersion under the Romans,—by virtue of decrees granted by Cyrus, in the first year of his reign, and by his successors, Darius Hystaspis and Artaxerxes (or Ahasuerus), kings of Persia. Amongst the captives taken by Nebuchadnezzar was the prophet Daniel himself, whose predictions we are about to consider, and who was of the seed-royal of Judah (Dan. i. 1–7); thus fulfilling the prophecy of Isaiah to King Hezekiah (chap. xxxix. 7), "Of thy sons which shall issue from thee, which thou shalt beget, shall they carry away, and they shall be eunuchs in the palace of the king of Babylon." It was in the third year of this captivity that Nebuchadnezzar was favoured with the wonderful revelation which God made him in the vision of the image, by which were represented, as interpreted to him by Daniel, the successive kingdoms which should bear rule in the earth after his own. In the first year of Belshazzar, the grandson of Nebuchadnezzar, the prophet Daniel had the vision of the four beasts (chap. vii.); and, two years later, that of the ram and he-goat (chap. ix.) As for Daniel himself, he did not return with his brethren to Judea, being continued by Cyrus in the high station, in the province of Babylon, which had been accorded to him by Nebuchadnezzar, and restored to him by Belshazzar. It may be here observed

(in passing), that the dealings of the neighbouring kings of Syria and Egypt (the kings of the North and of the South respectively), with the Jews, from the dispersion of the kingdom of Alexander the Great to their final overthrow by the Romans, A.D. 70, form the subject of the predictions contained in the 11th chapter of Daniel, to the 31st verse. The only one of these which it is necessary here to notice is the persecution of the Jews under Antiochus Epiphanes, one of the descendants and successors of Seleucus Nicator, who obtained the Asiatic kingdom of Syria* upon the breaking-up of the empire of Alexander, which persecution is related fully in the Books of Maccabees. This Antiochus, upon the occasion of a sedition in Jerusalem—the Jews having previously transferred their allegiance from the Egyptian kings to those of Syria—entered the city and the temple, slew 80,000 of the Jews, and offered a sow (an unclean animal)

* Some ambiguity occurs in connexion with the name of Syria, from its different application at various epochs. It was originally applied to the whole country of the Israelites, and included the mountainous parts in the north about Lebanon, called Cele-Syria; which latter, with Damascus for its capital, formed the Syrian kingdom mentioned in Scripture, which was founded by Rezon. After the breaking-up of the Macedonian kingdom of Alexander, the southern portion of Syria, comprehending Judea, composed part of the Egyptian kingdom which fell to the Ptolemies; while Cele-Syria formed, together with Asia Minor and the parts adjacent, the dominions of Lysimachus. The name of Syria, on the other hand, as applied to the kingdom of Seleucus and his successors, which occupied nearly the same site as the old Chaldean empires, seems to be merely a contraction from *Assyria*. Cele-Syria, in the time of the Romans, was called Syro-Phenicia.

upon the altar of burnt-offering. Afterwards he sent Apollonius, who, entering the city upon the Sabbath, slew the priests at the altar, forbade the people to exercise their religion or to offer sacrifices to God, compelled them to profane the Sabbath and the sanctuary, and dedicated the temple to Jupiter Olympus: the temple thus lay desolate for three years and a half, until it was cleansed (as foretold by Daniel, chap. viii. 14) by Judas Maccabeus.

CHAPTER III.

PREDICTIONS OF DANIEL—PROPHETICAL SYMBOLIZATION OF THE FOREGOING FACTS.

The Image (Dan. ii.)—Intimation by Zechariah (chap. v.) of the Establishment in the Land of Shinar of the Empire of Wickedness — The Four Beasts (Dan. vii.) — Symbolical Numbers: The Toes of the Image, and the *Ten* Horns of the Fourth Beast—Rise of the Modern Political System.

"*The great God hath made known to the king what shall come to pass hereafter.*"—DAN. ii. 45.

THE preceding historical sketch is all that is necessary to render intelligible the series of connected prophecies which we have now to consider. And I would therefore, without further introduction, refer the reader to the account of Nebuchadnezzar's remarkable vision of the image in the 2d chapter of Daniel. We read (ver. 31), "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till

that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

Now, here we have a representation, as we learn from the interpretation which follows, of a succession of kingdoms which were destined to rule upon the earth; and *as we are expressly told* that the first, represented by the head of gold, is the kingdom of Nebuchadnezzar himself, we shall have no difficulty, upon turning to our chart of history, in ascertaining that those which were symbolised by the other portions of the figure were respectively the Medo-Persian, the Grecian, and the Roman. Let us, therefore, turn to the interpretation given by Daniel to the king (ver. 37): "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Here, then, we have the priority, in point of time, of the Babylonian kingdom, aptly indicated by the head of the image, while its costly magnificence and Eastern splendour are fitly represented by the

gold of which it is composed. Under this head of gold, by which Nebuchadnezzar's kingdom is symbolised, may, in fact, properly be understood the three great Chaldean monarchies, of which the Babylonian was the last, and which, as we have seen, were only successive dynasties of one grand empire, thus most appropriately designated by the head. In the prophet Zechariah, whose apparent obscurity consists, in a great measure, in his treating, in a somewhat unconnected manner, and under various symbols, sundry scattered and (so to speak) disjointed particulars relating to God's dealings with His Church, we seem to have an intimation (chap. v. 5) of the rise of the system of iniquity, which forms the subject of our discourse, in the plains of Shinar: "Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth. And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. And he said, This is Wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. Then I lifted up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven. Then said I to the angel

that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base." An apt representation, as it seems to me, of the establishment of the empire of sin in the world, under the joint auspices of the twin cities of Nineveh and Babylon.

It is, however, important to notice that we are not left to conjecture in assigning the Babylonian empire to this portion of the image, the interpretation itself being explicit upon this point: "Thou art this head of gold." And this fact, combined with the historical materials at our command, enables us, of course, to determine, *with equal certainty*, the following and succeeding portions. In this early stage of our inquiries, therefore, we are not dependent (so to speak) upon the compass and the observation of the heavens, but are (as it were) voyaging in sight of land. Let us pay the greater attention to the characteristics of each step in our journey, that we may be enabled the more readily to proceed when such landmarks are no longer visible, or, to drop the figure, that we may be able at once to recognise the same kingdoms under the various symbols by which we shall see them hereafter represented. Let us now proceed with the interpretation: "And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Here we recognise at once, first, the Medo-Persian kingdom, by which, upon the defeat and death of Belshazzar,

the Babylonish power was superseded; and, secondly, the Macedonian empire, to which the latter was destined in time to succumb under the conquering star of Alexander: the continually waning magnificence of these kingdoms being aptly suggested by the degeneracy in the metals by which they are represented. The first of these empires—the Medo-Persian—is indicated in the dream by the breast of the figure, while the two separate dominions which were united in it are appropriately signified by the two arms (ver. 32). The next, or Macedonian kingdom, is symbolised by the belly and thighs. This might at first lead us to expect that the kingdom pointed at branched out into two heads or dominions, which does not exactly coincide with the *four* divisions into which the empire of Alexander was, at his death, broken up. It is true that, of these four kingdoms, *two*—namely, the Grecian and Thracian—became speedily dissolved, and only the remaining two, those of the Seleucidæ and the Ptolemies, who reigned over Syria and Egypt respectively, remained to play a prolonged part in the history of the world and of the Church; and it is possible that the allusion may be to this in the imagery employed; but it will be perceived, upon referring to the margin of the Bible, that the word translated "thighs" may with equal propriety be rendered "*sides*," and the expression will then signify merely the *bust* of the image, or the undivided kingdom of Alexander. We come now to the remaining portions of the image; "His

legs were of iron, his feet part of iron and part of clay" (ver. 33). The next great dynasty which ruled the world after those which we have just been considering we know to be the Roman; and the iron strength of this kingdom, with its division into two distinct empires, the Eastern and the Western, are here clearly set forth. Let us now turn to the interpretation of this portion of the dream: "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." We need not pause here to notice a correspondence which is self-evident, but pass on at once to the following verse: "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Now, here the allusion is so evidently to the modern governments that have sprung out of the Roman power, that, taken in connexion with the context, and with what we know of history, the only point which calls for comment in the passage is the wonderful agreement which it presents with the

events thus symbolically foretold. Let us now return to the dream itself; and as we trace the clear and unmistakable allusions to the divine establishment at this period of the history of the world, the miraculous spread, and ultimate triumph, of the kingdom of Christ, we shall have no difficulty in comprehending from the vision its immediate and momentous bearing upon ourselves, the deep and daily-increasing solemnity of the times in which we live, and the fact that at least the existing political systems of the world shall witness the transformation of the Church militant into the Church triumphant: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (ver. 34, 35), —thus explained in the interpretation (ver. 44, 45): "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left [as were the preceding] to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron,

the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Thus the image of Nebuchadnezzar's vision represents the entire duration of the "mystery of iniquity" from its opening to its close,—a fitting symbolisation of the "man of sin," who "*has power to give life to the image of the beast*," and by whom the whole body is animated and inspired. The considerations in which we have been engaged in reference to this subject conclusively prove the clear analogy of the historical facts previously traced with the symbols of prophecy, and thus the chief use which I wish to make of this emblematical image is—that, indeed, which it seems especially intended to serve—as a stand whereon to rest the other symbolical representations which we shall have to consider: for the rise of a power hostile to Christianity, in the development of Antichrist, does not, in this first symbol, appear. Not so that which we are now about to consider.

Let us turn, then, to the seventh chapter of Daniel, where we shall meet with the same kingdoms as before, under imagery of a different kind. We read (ver. 1–14): "In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven strove upon the great

sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagles' wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thou-

sand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Now, it is evident from the short and general interpretation which is afforded of these symbols (ver. 17, 18)—"These great beasts, which are four, are four kings, which shall arise out of the earth; but the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever"—that the four kingdoms* here represented are identical with those which we have just been con-

* It is hardly necessary to remark, that the word *king* is in prophecy commonly (though not invariably) used to denote, not an individual monarch, but a dominion or dynasty. The fact is almost self-evident, and is moreover fully recognised by all writers upon prophecy; at the same time, as I wish to take absolutely nothing for granted in the premises upon which I found my proof of the propositions advanced, I would just refer to Daniel viii. 21, where it is said—speaking of the kingdom of Alexander the Great—"The

sidering, the ten horns of the fourth beast corresponding with the ten toes of the image. It is true, neither of the kingdoms said to be intended is here (as in the former case) directly mentioned by name; but, to make up for this, each is supplied with distinct and unmistakable characteristics, which, in the other case, are wanting. And, indeed, these combined considerations themselves sufficiently suggest the fact that the application intended is obvious and self-evident: while, as observed in the former case, if the identity of *only one* of the kingdoms in question were established, that of the rest would follow as a matter of course from their place in history. The first beast, then, represents the Babylonian empire. Now it is to be observed that the vision was seen by Daniel in the first year of Belshazzar, about seven years after the death of his grandfather, Nebuchadnezzar (called in Daniel, after the Scripture usage, his father); and in the monster, half beast, half bird, gradually restored to man's estate and attitude—his wings being first plucked, and then the upright posture and the heart of man being conferred, as "it was lifted up from the earth, and made to stand upright on the feet as a man, while a man's heart was given to it,"—we shall, I think, have no difficulty in recognising the

rough goat is the king of Grecia, and the great horn between his eyes is the *first* king:" where it is evident that the word "king" in the first application is put for the whole dominion. The best explanation of such a use of the word is doubtless to be found in what we have seen of the spiritual sovereignties concerned in the government of the kingdoms of the world.

judgment inflicted upon Nebuchadnezzar himself, who, after having been abased for his pride, and driven from among men, and made to eat grass as an ox, his nails meanwhile growing like bird's claws, and his hair like eagle's feathers, was subsequently restored to his reason and his kingdom.* The next kingdom should be the Medo-Persian; and what can more appropriately represent this power than the beast which was seen *to raise itself up on one side*, aptly expressing the preponderance which the Persian element eventually acquired over the Median, which became gradually merged in the former? The three ribs in the mouth of this beast are said by Sir Isaac Newton to signify the Babylonian, Egyptian, and Lydian monarchies, which fell under the conquering sword of Cyrus the Great; though, I confess, I am myself inclined to hold to my original impression, that it is rather the three successive dynasties, already noticed, of the colossal Chaldean power, which, by the conquest of Babylon, had now become a prey to the Medo-Persian kingdom, which are here symbolised. The *subsequent* conquests of this power seem sufficiently indicated in the commission addressed to it, "Arise, devour much flesh."

The Macedonian empire of Alexander, with its

* The transformation thus imposed upon Nebuchadnezzar, by the Almighty Ruler of men, presents a striking analogy with the winged oxen recently discovered in the excavations of the ruins of Nineveh. Possibly the judgment may have been inflicted in this form upon the proud monarch as a punishment for his immoderate and stubborn worship of these idolatrous objects.

ultimate division into four parts, towards the four winds, is so unmistakably and accurately delineated in the leopard with its four heads and four wings of a fowl, that it would be superfluous to offer any comment upon it. We, therefore, pass at once to the fourth beast; and in this monster,—"diverse from all the beasts that were before it, dreadful and terrible, and strong exceedingly," which destroyed, and brake in pieces, and stamped the residue with its feet,—we recognise, with surprising exactness, the characteristic genius of terrible Rome, which, not content with the bare "idea" of conquest, or the mere acquisition of territory (which, in modern times at least, would seem to be convertible terms), sought to impress its name, its laws, its very language, upon the scattered *débris* of the countries overthrown by its conquering armies. The ten horns out of this beast are explained to represent "ten kings that shall arise," and are, of course, identical with the ten toes of Nebuchadnezzar's image, representing the different dominions which arose upon the ruins of imperial Rome, and which, after successive changes among themselves, are in our day represented by the various kingdoms of modern Europe. The only point which demands particular attention in regard to this part of the subject is the especial mention of the distinctive number *ten*. So great was the confusion and uncertainty which necessarily prevailed during the formation of these kingdoms, and so frequent the dynastic changes by which they have continued to

be from time to time affected (of which the most remarkable instances have recently occurred under our own eyes), that it is difficult to assign to them an exact number at any period of their history, or even to fix upon any precise point upon which to base our computation. Nor, in fact, is there any necessity for our doing this: the correspondence which the number ten offered to the ten toes of the image by which the scattered fragments of the Roman power were naturally—from the very nature of the symbol employed—expressed in the former type, obviously suggests its adoption in reference to the horns by which the same facts are indicated in the present instance, in order to preserve the identity, seeing that the same number is also unquestionably the most exact which could be applied to a continually varying and interchanging series.

But another consideration which has an important bearing upon this matter is to be found in the fact that certain numbers are met with in Scripture to which particular and symbolical attributes are commonly attached. The most notable instance of this undoubtedly occurs in connexion with the number *seven*, with which is associated the idea of completion or perfection, whence it is called the perfect number, to which is also joined that of peculiar sacredness or divine agency. Witness the seven days of the weekly Sabbath, the seven sabbatical years, the Sabbath of sabbaths or jubilee, all of which are themselves symbolical of that perfection of divine rest which remains hereafter

to those who shall have finished their appointed labours here, as well as of that millennial sabbath which shall witness the glorious rest which they shall enjoy even upon that earth which has been the scene of those labours. Look, again, at the seven Churches of Asia, by which was figured the universal Church of Christ throughout the world, and during the entire dispensation; and at the seven golden candlesticks, by which they are themselves symbolised. So, again, the seven spirits of God (Rev. iii. 1) typify the all-pervading influences of the Holy Spirit which flow through Christ, as the universal Head, into all the members of His body, the Church, as the sacred oil was diffused, through the common stem which united them, into the seven lamps of the candlestick, by which that Church was represented. Similarly, we read (Zech. iii. 9, and iv. 10) of "the seven eyes of the Lord which run to and fro throughout the whole earth," as denoting His omniscient providence. So the seven seals of the Apocalypse denote—though the demonstration of this would exceed our present limits—the whole of God's mystery, from the beginning to the end, in the redemption of man. So, again, the seven trumpets include the whole period of the Church militant from the resurrection and ascension of the First-begotten from the dead to the great day when His saints shall be caught up in the air to meet Him at His coming. So, also, the seven thunders have already sounded which were to usher in that day; and when it has passed, the seven vials of the

seven last plagues shall "fill up" the wrath of God upon a reaped and devoted world, until the way of the kings of the East shall be prepared, and the millennial glory shall dawn. Much of this, again, was typified in the taking of Jericho, the first stronghold of Canaan, when the seven priests with their seven trumpets sounded during seven successive days, and on the seventh day seven times,—agreeing with the seven thunders which preceded the seventh trump of the Apocalypse. We read (Prov. ix. 1) of wisdom's seven pillars; and lastly, we have the seven kingdoms which form so important a feature in our present inquiries, as comprehending both the actual dominions by which the world is governed, and the mystic prevalence of that spiritual domination to which it is subject.

Similarly, the number *four* * will be found to be associated in Scripture with the idea of *universality* or completeness, and especially *universality of direction.* Thus we read in Zechariah of the four spirits of the heavens, as implying the universal prevalence of angelic ministry in the Church and the world,—and attention to this consideration will serve as a key to unlock many of the otherwise obscure symbols of the prophecies of Zechariah, of Ezekiel, and of St John,—as, for instance, the four living creatures,

* Dean Alford, in the concluding vol. (which appeared after the above was written) of his Commentary upon the Greek Testament, similarly expresses himself in regard to the distinctive properties of certain Scripture numbers, particularly as regards the number *four*, which he designates that of "terrestrial completeness." See "Prolegomena to the Apocalypse."

each with four faces, and their four wings, and their four wheels full of eyes. So, likewise, we ourselves speak of the four corners of the earth, the four points of the compass, and the four winds of heaven; and the same idea is no doubt predominant in the former cases.

In like manner, the number *ten* has in Scripture the signification of *comprehensiveness*, or of undefined or *representative completeness;* just as we ourselves use the same number, and its multiples, in a collective signification, in what we familiarly denominate "round numbers." Thus the ten commandments comprehend the whole moral code of man's obligation to his Maker, as well as to his fellow-creatures. This property of the number ten, in fact, which seems inherent to it, and doubtless has its origin in the construction of our own bodies, lies at the root of that decimal method of computation which seems to have obtained more or less among all nations and tribes alike. Hence, too, the parable of the ten virgins, and the frequent use, both in Scripture and in ordinary language, of the expression "ten-fold," "a hundred-fold," and the like. Thus, also, we find Jacob complaining to his wives (Gen. xxxi. 7), "Your father hath changed my wages *ten times;*" and, again, God, in like manner, complains to Moses of the Israelites (Numb. xiv. 22), "They have tempted me these ten times." So we read (Lev. xxvi. 26), "Ten women shall bake your bread in one oven;" and again (Neh. iv. 12), "They said unto me ten times," &c. So Job (xix.

3), "Ten times have ye reproached me." Again (Zech. viii. 23), "Ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you."

We may carry out the spirit of these observations still further, and remark a peculiar adaptation of the number *forty*, so commonly occurring in Scripture, as comprehending the period of a generation of men, and being accordingly used symbolically to express the duration of the period of conflict and temptation, whether as applied to the successive generations of men, or to the period of an entire dispensation. A striking example of this is met with in the forty years' journeyings of the children of Israel in the wilderness, and again in the forty days of our Saviour's temptation, and in John the Baptist's continuance in the desert during the same period prior to his ministry. So, again, Moses was forty years in Egypt before his departure thence, and forty years more expired ere he was called to deliver the Israelites; so also he abode, upon two separate occasions, forty days in the mount: all which examples are in the highest degree metaphorical and significant, though we cannot now dwell upon them.

In all these and other instances of the use of symbolical expressions, two distinct kinds of types are employed: the first being a pure and arbitrary metaphorical creation; the second, the adaptation of an actual fact as a representative of the object to be typified. Thus the seven golden lamps or candle-

sticks which St John saw, though doubtless borrowed—like those we met with in the prophet Zechariah—from the seven-lamped candlestick of the Jewish sanctuary, was a pure symbol; while the Seven Churches themselves, which were represented, though likewise used as symbols, had a real and actual existence. So, also, the seven kingdoms which we have so often had occasion to refer to, while they mystically represent, by the symbol of the perfect number, the mystery of spiritual government in the world, have nevertheless a separate and independent existence apart from their typical relation; and what strikes us especially in both these kinds of types is the wonderful blending of the material with the symbolical, and the adaptation—by Him who, seeing the end from the beginning, arranges alike the conditions both of the type and the antitype—of the natural and borrowed imagery, to meet the requirements of the hidden truth to be symboled forth. Would the Almighty Disposer of events call into requisition the mystic number in order to signify a mysterious fact in relation to the government of the world?—that identical number of ministering empires stands (as it were) ready marshalled to do His behests. Is it sought to bring vividly before the mind this multifold yet combined and united agency?—a figure representing the various members of the human frame, united into one body, and under a common head, furnishes with wonderful precision the symbol required. And who, I would ask, can mentally gaze, without a degree of wonder

bordering upon awe, upon that magnificently symbolical image? I speak not now of the materials of which it was composed—the "barbaric gold" and Eastern pomp of the costly head, or the iron strength of the legs—but of the extraordinary adaptation of every part to the end required, and that in the exact order in which each was wanted. First we have the head, to denote great Babylon, and most appropriately indicating its priority, in point of time, and its inauguration, and, so to speak, impersonation of the counsels which were to pervade the whole system; next, the twin breasts and spreading arms, to represent the Medo-Persian kingdom, with its twofold dominion; then the solid trunk, to express the world-wide empire of Alexander; then the legs, representing the divided Roman power. Lastly, even the number of the toes, to signify alike the actual number of dominions into which that colossal power should finally be divided, and the completion and appointed end of the whole system of mysterious potency during their continuance.

It is hardly to be expected, amid a scene so varied and shifting as that which witnessed the irruption upon the scene of Roman civilisation and luxury of the hordes of barbarians poured down unceasingly by the prolific North, that any two writers should entirely agree as to the exact divisions of the Roman empire to which the ten horns of this prophecy point. The great Sir Isaac Newton, whose researches were not confined to the material heavens, adopting as the basis of his computation the period

about A.D. 440, when Rome was first taken by the Goths, gives the following summary of the kingdoms formed by the Goths and other barbarous tribes who had established themselves in the empire, not only by right of conquest, but by virtue of grants from the emperor himself: namely—1. Vandals and Alans, in Spain and Africa; 2. Swevians, in Spain; 3. Visigoths; 4. Alans, in Gaul; 5. Burgundians; 6. Franks; 7. Britons; 8. Huns; 9. Lombards; 10. Ravenna.

On the other hand, Mr Mede, dating his computation somewhat later—at the period, namely, when the empire itself was finally overturned, A.D. 476, by Odoacer, king of the Heruli, who established himself at Rome, and assumed the title of King of Italy —adopts the following statement: namely,—1. Britons; 2. Saxons; 3. Franks; 4. Burgundians; 5. Visigoths; 6. Swevians and Alans; 7. Vandals; 8. Almans; 9. Lombards, first in Pannonia, and then in Italy; 10. Greeks.

Both these statements, I confess, appear to me to comprise rather the germs of kingdoms which subsequently arose from them than the kingdoms themselves. The conflicting and ill-defined petty chieftainships which were for a time distributed, in uncertain and anomalous combinations, over the various portions of the empire, though highly suggestive by their very inorganisation of the mingled iron and clay of which the toes of the image were composed, cannot be said as yet to have attained a permanent or settled form. Centuries,

in fact, elapsed ere order and consistency began to develop themselves from these chaotic elements. But if we transport ourselves to about the close of the eighth or beginning of the ninth century—the era of Charlemagne—we shall find a firm basis whence we may take a connected view of the political world around us. At this period, by virtue of that law by which, in every state, society, at length, like water, finds its level—the weaker element (morally or materially) sooner or later yielding to, or becoming merged in the stronger, the political face of the Roman world was pretty nearly as follows—(for the reader's satisfaction I will endeavour briefly to verify each step as I proceed):—

I. II. THE KINGDOM OF LOMBARDY AND THE EXARCHATE OF RAVENNA IN ITALY.—About the year A.D. 571 the Lombards established themselves *in the Milanese territory*, whither they had been preceded by the Ostrogoths nearly a century earlier. *In the southern part of the peninsula*, Odoacer, king of the Heruli, who, upon the subjugation of the empire, had seized upon Rome as the capital of his kingdom, was in turn himself superseded by Theodoric, king of the Ostrogoths; but this kingdom was reconquered in the reign of the Emperor Justinian, A.D. 540, by the celebrated General Belisarius, and annexed to the Eastern empire, under the government of an Exarch who resided at Ravenna. Both these kingdoms, thus separately established in Italy, at length fell, as we shall have occasion to notice, under the power of Charlemagne; and in their dismemberment originated the temporal, or at least territorial power of the Popes. Shortly before this period the Lombards having seized

upon Ravenna had finally expelled the Greeks from Italy, after which Pepin, the father of Charlemagne, king of France, conquering them in turn, and seizing upon the exarchate, had enriched the Pope with a portion of its spoils. Subsequently, Charlemagne himself, pursuing his father's conquests, seized the iron crown of Lombardy, and adding fresh dominions to the Popedom, was, in return, crowned by Pope Leo III. king of Italy and emperor of the West, A.D. 800. The empire of Charlemagne fell asunder shortly after his death, and his dominions were divided among his three grandsons,—*a third Italian kingdom* being founded under one of these, Lothaire, his two brothers, Charles and Louis, obtaining respectively France and Germany. The history of the Italian kingdom thus formed presents for centuries a continuous picture of mutual rivalry between the popes and the emperors of Germany, the latter of whom assumed ere long the sovereignty of the kingdom of Italy, while the popes, on their part, claimed the privilege of crowning the emperors themselves. The same aggressive spirit animated the popes in their dealings with the feudal lords of the kingdom, the negotiations and friendly offices of the pontiffs always assuming, like those of some modern potentates, the most practical and substantive form; and hence arose, upon the ruins of this Italian kingdom, by gradual and successive concessions, not unaccompanied at times by open violence, not only the temporal power of the papacy itself, but also those effete and priest-ridden principalities whose righteous fall, under the avenging sword of justice and patriotism, has lately gladdened the eyes of expectant humanity.

III. THE KINGDOM OF THE FRANKS IN GAUL.—This tribe early established its supremacy over the Burgun-

dians, and at the period in question the French monarchy was firmly rooted in the family of Charlemagne.

IV. V. The two kingdoms of the Moors and Visigoths respectively in the Spanish peninsula. The Swevians and Alans first settled in this country, and were shortly followed by the Vandals. To these succeeded the Visigoths, who, driving the Alans and Vandals into Africa, formed, by uniting with the Swevians, a combined kingdom in which the Gothic element soon entirely prevailed. This Gothic kingdom lasted from the close of the fifth to the beginning of the eighth century, when it was overturned by the Saracens or *Moors* (as they were called, from their having previously established themselves in *Mauritania*, in Africa, whence they invaded Spain), who founded in its place the Moorish kingdom in the peninsula. Towards the close of this century, however, the Goths again succeeded in erecting a kingdom in the mountainous districts of Asturias, in the north. These two kingdoms continued to rule Spain for more than 200 years, when other kingdoms being formed in the country, viz., Leon, Arragon, Navarre, and Castile, the Moors were ultimately expelled. Finally these various monarchies settled down into the two kingdoms by which the peninsula is at present ruled.

VI. GERMANY.—This kingdom was not consolidated before the time of Charles the Great, crowned emperor of Germany and the West A.D. 800.

VII. PANNONIA, OR HUNGARY.—The Huns established themselves early in the fifth century, and though temporarily subdued under Charlemagne, again recovered their independence, and erected, A.D. 920, the modern kingdom of Hungary, which subsequently, after playing a most conspicuous part

in history, became incorporated, about the middle of the fifteenth century, into the German or Holy Roman Empire.

VIII. BRITAIN.—At the period in question, the seven kingdoms of the Saxon Heptarchy had become united in the family of Egbert.

IX. THE REMAINS OF THE EASTERN EMPIRE, in Greece and the adjacent parts.

X. THE EMPIRE OF THE SARACENS, which at this period had spread itself over the greater portion of the Greek empire in Asia, Africa, and Europe, and which continued until overturned by the Turks.

Of these ten kingdoms, Great Britain, France, and the two kingdoms of the Spanish peninsula, to which may now be added the restored kingdom of Hungary, are all that now remain; and these, with Turkey—the successor by conquest of the Greek and Saracen empires;—Sweden and Denmark; Russia (the ancient Scandinavia and Sarmatia respectively, neither of which was included in the Roman empire, and both of comparatively modern formation); Prussia (first formed into a kingdom in 1701), and Austria, with the smaller German kingdoms—Hanover, Saxony, Bavaria, and Wirtemburg (the two former of which have already lost their independence)—formed by Napoleon from the dismemberment of the old German empire; and the various minor kingdoms and states of Germany and Italy, which naturally arose from the prevalence of the feudal system during the Middle Ages, some of which have again disappeared from the list of nations, whether by conquest, spoliation, or voluntary or

incidental coalescence, as Bohemia, Poland, and Hungary (now once more an independent kingdom)—altogether constitute the Europe of our own day, or as it was settled by the famous Congress of Vienna in 1814, for recent and minor alterations in the map of Europe scarcely concern our present purpose.

St John gives us in the Apocalypse a most graphic prophetical picture of the incursions of these barbarous tribes, the executioners of God's anger, who, issuing in swarms from their Northern hives, continued for five prophetic months (that is, for five times thirty years) to pour forth their devastating streams; whole races of armed warriors, with their wives and families, spreading, like the arms of a flood, over the fair provinces of the empire, urged forward in their turn by fresh masses, bent, like themselves, upon conquest and settlement; as when, amid the outbursts of heaven's thunders and lightnings and hail, the fountains of the great deep were broken up, and mingling their rolling billows with the vials of heaven's avenging wrath, swept desolation and swift destruction upon a devoted world. As the fifth angel sounded, we read, "I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and to them was given power,

as the scorpions of the earth have power. And it was commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion when he striketh a man. And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon" (Rev. ix. 1–11). These calamities, in fact, lasted during a century and a half, from the time of Constantine to the overthrow of the Roman power, A.D. 476; and the description given above is so striking and accurate, that I am at a loss to conceive how any one acquainted with history, unless unconsciously blinded by prejudice

in regard to some preconceived theory, could fail to recognise it. We have, in the opening of the bottomless pit, an indication of the source from whence the scourge was to proceed; and in the delivery of its key to the fallen star, the angel of the bottomless pit, the divine permission which was accorded to its author, while the smoke aptly sets forth the political and social confusion which should ensue. The invading hordes themselves are most appropriately described under the name of locusts, while the attributes applied to them—their iron teeth, their breastplates of iron, and their resemblance to horses prepared to battle—attest their warlike character. In the faces of men combined with the hair of women, we recognise the national and colonising nature of their aggression, and in the crowns of gold which they wore, the political kingdoms which they were to establish; while the scorpion-like stings with which their tails were armed is an apt illustration of the misery which attended their progress, and the desolated hearths and ruined homes which they everywhere left behind them.

CHAPTER IV.

PREDICTIONS OF DANIEL, *continued*—PERSECUTIONS OF ANTICHRIST.

The Ram and He-goat (chap. viii.)—The Kings of Persia and Greece (chap. xi. 2, &c.)—Rise of a Persecuting Power: The "Little Horn" among the Ten Horns of the Fourth Beast—Analogy between the two Branches of Christ's Church, the Jewish and Christian, and between the Persecutions under which they respectively suffer—Twofold application of Prophecy.

"*The mystery of iniquity doth already work.*"—2 THESS. ii. 7.

IN the *little horn* which sprang up among the ten horns of the fourth beast of Daniel, we have the first mention of the persecuting power which was to rise out of the Roman dominion during the continuance of the ten kingdoms, and with which our present inquiry is mainly concerned. But before entering particularly upon this part of the subject, I would draw the reader's attention to Daniel's other vision of the ram and the he-goat, of which we read chap. viii., embracing a portion of the period indicated by the preceding prediction, and including the Medo-Persian and Macedonian empires, with especial reference to the persecution of the Jews under Antiochus Epiphanes, the cruel and

sacrilegious monarch of the Syrian kingdom, which, as we have already seen, branched out from the Macedonian. We read (ver. 3), "I saw, and behold, there stood before the river a ram, which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he-goat came from the west, on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, and he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some

of the host, and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice, by reason of transgressions, and it cast down the truth to the ground; and it practised and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Now, this prophecy differs from those which precede it in the clear and direct manner in which it is explained. In the exposition of Nebuchadnezzar's image, it was only necessary to explain the reference, in the head of gold, to the existing kingdom of Nebuchadnezzar: the remaining portions of the prophecy would then become intelligible to posterity, as the events foretold developed themselves, and would become matters of history; while, as the subsequent vision of the four beasts evidently set forth the same truths under different symbols, with only the addition of new and important matter in relation to the close of the period indicated, neither of the kingdoms designated is mentioned by name. In the present instance, however, seeing that the prediction embraces only a portion of the

period comprehended in the former cases, and that, moreover, the ultimate scope of the truths represented branches out into a different channel, we are not left to conjecture (upon however certain grounds) as to the interpretation, the kingdoms intended being, in the explanation which follows, expressly mentioned by name. Thus, we read (ver. 29), "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia; and the horn that is between his eyes is the first king." And it is mainly on this account that I am induced to notice this prophecy at all, in order to show the exact agreement between the characteristic symbols under which are here represented the kingdoms *thus expressly designated by name* with those under which I have stated that the same kingdoms were set forth in the former predictions, lest any doubt should be entertained as to the correctness of the view so taken: for it is clear that the persecution of the Church here pointed to refers to the troubles brought upon the Jews by Antiochus Epiphanes, to which I have just referred, and is not that which was to take place during the Christian dispensation, which forms the subject of our present investigations: though it is most reasonable to conclude that it prefigured the subsequent desolation of their country by the Mohammedan tyranny, just as the persecutions by pagan Rome—foretold Dan. xi. 31—foreshadowed the rise of the Romish Antichrist. That the persecution under Antiochus Epiphanes

is that primarily referred to, is evident from the fact that the little horn by which it is typified came forth out of one of the four horns by which the divisions of Alexander's kingdom were symbolised, and not, as in the former case, from a symbol representing the Roman power. Moreover, the period during which this persecution was to last (ver. 14) consists of actual *days*, which is directly implied by the Hebrew word employed, which literally signifies (as may be seen by reference to the margin), "evening-morning;" while in other passages, where the term days is put symbolically for years, a different word is employed. The exact number of days specified, namely 2300, has, indeed, never been accurately made out; but this difficulty probably arises from our want of acquaintance with the precise dates of the transactions, as given in the two Books of Maccabees; while the general period determined, which is six and a half years nearly, is about that over which the persecution of Antiochus extended, reckoning from the sending of Appollonius, to the restoration of the sanctuary and its worship by Judas Maccabeus; and it is to this persecution that the prediction in question is referred by the Jewish writer Josephus, who had undoubtedly the most authentic means of knowing how far it had been borne out by the facts. It seemed, therefore, necessary to notice the distinction between the persecutions referred to in this prophecy and those which form our immediate subject, in order not only to avoid confusion, but

more especially to identify the symbols made use of with those previously considered.

From the explanation, then, with which we are furnished (ver. 20), we learn that the ram with two horns, of which the one was higher than the other, and the highest came up last, signifies the two dominions of the Medo-Persian power, just as we have already seen the same kingdom to be represented by the breast and arms of Nebuchadnezzar's image, and by the beast which "raised up one dominion," of Daniel's vision. So the rough goat with a notable horn between his eyes, which is said to represent the kingdom of Grecia, whose great horn was broken when he was strong — under which is set forth the destruction of Alexander, the "*first king*," represented by the "great horn," and subsequent division of his empire into four parts— exactly corresponds with the belly and sides of the image, and with the beast with four heads and four wings of a fowl. The particular explanation of the "little horn" which subsequently came forth out of one of these four horns, and which relates to Antiochus Epiphanes, is given (ver. 23–25), but does not concern our present purpose.

There is yet one passage more in Daniel in which reference is made to the division of Alexander's kingdom, which it may be satisfactory to notice, in order, as in the last instance, to show the general harmony which pervades the principles here laid down: it is found chap. xi. 2: "And now I will tell you the truth. Behold, there shall stand up

yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those." These verses so clearly indicate the facts already noticed, that it cannot be necessary to add a word of comment. We may, however, observe, that this prophecy was delivered in the reign of Cyrus (chap. x. 1), and consequently we shall find, upon referring to our historical chart, that the "three kings yet to stand up" were Cambyses (that is, Ahasuerus), Smerdis the Magian (or Artaxerxes), and Darius Hystaspis; while the fourth, who should "stir up all against the realm of Grecia," would be Xerxes, in whose reign was actually commenced that struggle with the Grecian power which ended in the subversion of the Persian empire—all which exactly agrees with the terms of the prophecy. The verses which follow, to the end of the 35th, refer, as already stated, to the dealings, in connexion with the Jews, of the Syrian and Egyptian monarchs, between whose dominions their country was situated; while the remainder of the chapter, as well as the whole of that which follows, contains an account of that

blended Mohammedan and Papal struggle with God's two witnesses, which we seem to be on the point of witnessing.

Here let us pause for a moment, to contemplate, with wonder and admiration, the superstructure thus presented to us. Who can think without astonishment of the revelations thus made, more than two thousand years ago, of the world's destiny to the end of time? Is not all this a practical sermon upon the text, "Known unto God are all His works, from the beginning of the world?" So aptly, so forcibly, so accurately, are the leading events of the world's history set forth, that I know of no historical summary, founded upon actual and accomplished facts, so well calculated to serve as a medium whereby to impress upon the mind of a student its leading events, as this mysterious research, thus wonderfully permitted, into the womb of time. We lift the veil of futurity, and what do we see?—the unruffled and majestic face of Providence, smiling, as it were, amid the raging of His enemies, whose hellish attacks upon His Church—that glorious edifice which it is the good pleasure of the Omnipotent to build upon the earth,—only work out His sovereign will, while He transforms, as by the touch of magic, the deadly missiles hurled against His work by fiendish hate into polished corner-stones for His temple. The kingdoms of the world shall pass away, and their pomp descend into the grave; but, firmer and more enduring than the everlasting hills, shall last that Church which

is founded upon the Rock of Ages, that city which is planted upon the Hill of Sion, that kingdom whose foundations are firmly set in the unfathomable depths of eternity. Happy, thrice happy, they whose names are written among its members! Amid the ruin of empires and the crash of worlds, they have this seal, "The Lord knoweth them that are His;" and the charter of their freedom and their security is contained in the blood-stained words of their anointed Head, "Fear not, little flock; it is the Father's good pleasure to give you the kingdom." How grand, how exalted, how inexpressibly awful and sublime, is the spectacle here presented to us! Language revels in its sublimity, and yet cannot reach its depths. Above the thin veil which overspreads sublunary affairs, separated only by the gross film which obscures our mortal vision, sits in the clouds of heaven One like unto the sons of men, who ruleth in the kingdoms of the earth, and giveth them to whomsoever He will. To know this, to realise it, to trust it, to live it,—this is religion: to deny this—to say in the hidden recesses of the heart, "The Lord hath forsaken the earth"—to declare of human wickedness, "He hideth away His face, He will never see it"—to mock the Holy One by the avowal, "Thou God carest not for it,"—this, this is the blasphemous provocation which shall bring a sudden and righteous visitation upon such as live carelessly in the isles, in the day of grief and desperate sorrow.

Doubtless some such thoughts as these pervaded

the mind of Luther when, writing (if my memory serves me aright) to his friend Spalatein, he gave it as the result of his study of the prophet Daniel, that "the government of nations proceeds from the power of God," and "that we are balanced in the hand of the Lord as a ship in the sea, or a cloud in the sky." The Scripture imagery by which, both in the prophecy of Daniel and in the Apocalypse, these things are brought home to our minds, is in the highest degree calculated to inspire us with awe. It partakes largely of that indescribable sense of vague and undefined ideality which is apt to haunt us in dreams,—and who shall say what is the relation between these and the invisible world? It is grand and sublime, even awful,—reminding one strongly of the wheel in the middle of a wheel, which Ezekiel describes in connexion with the living creatures, with all their mysterious concomitants, which he saw by the river Chebar, and which (it may be remarked in passing) are evidently identical with the four living creatures (improperly called beasts) of the Apocalypse. In both Daniel and St John, indeed, the overruling providence of God is equally indicated; but it is in the latter especially, which we have now to consider, that we recognise the shadowing forth of that stupendous power of evil which—all unconscious as men have been of its existence—has, during the history of the world, been pervading, as it were, its every movement, influencing, by agencies unfamiliar, and, except by revelation, even unknown to us, its counsels

and its revolutions, and making gigantic efforts to work out, in this our world, its own purposes, and accomplish, if it were possible, its ulterior designs of who shall say how wide-spread a rebellion? Nor could anything more felicitously illustrate the concentrated agency of such a power as this influencing the successive dynasties and revolutions of the world than the awe-inspiring imagery which we have been considering, and have yet to consider; and well may such awe-inspiring symbols be employed to convey to our minds the impression of that dark kingdom of evil, the seat of the principalities and powers,—opposed by the Apostle Paul to mere flesh and blood,—in whose influence upon a fallen mind, —fallen through the agency of that same power,— is to be found the explanation of that chaotic moral (not to say physical) system which we find ruling in our world. Such is the mystery of the Great Red Dragon with seven heads and ten horns, and seven crowns upon his heads, exhibited in the twelfth chapter of Revelation; and such is the explanation afforded of him in the ninth verse.

To return to our immediate subject, namely, the persecuting element which was foretold, in the prophecy which we have been considering, to be about to be developed in the Church:—In tracing the course of God's dealings with His Church, it is impossible not to be struck by the remarkable analogy which runs through the two branches into which it resolves itself,—namely, the Jewish and the Christian; which may also be considered as two

successive developments of one and the same system, of which the first had two distinct existences: the one separate and independent, as regards itself,—the other typical, in its relation to the second; and in this latter aspect, the more minutely the details of the Jewish history and economy are examined, the more striking will appear its symbolical connexion with the spiritual Church of Christ; and that, indeed, to a degree absolutely marvellous, and little dreamed of by those unaccustomed to such investigations. To note and improve their correspondence in all its particulars would encroach largely and profitably upon the short span of human existence, but in its broad generalities it lies upon the surface. Have we a thraldom of sin from which to be delivered?—the history of God's chosen people has an Egypt to present us as its type. Do we look for a heavenly rest?—there is a Canaan as its representative. Does our way lie through a cold and dreary world?—it is but the realisation of the howling wilderness through which Israel journeyed. Would the All-wise teach us that our whole life must be spent in seeking the good land?—He points us to the entire generation of the Israelites whose manners He suffered for forty years in the wilderness. Are we ready to despond because we cannot see our way, or trace God's purposes towards us?—we have the spectacle of a people "led about" through the desert, not more for their sakes than for our own, with no apparent aim in view than to occupy the appointed time of their pilgrimage. Do

we look for a millennial rest?—Israel celebrated that rest week by week. Are we saved by the waters of spiritual baptism?—the Red Sea heaps up its floods for our instruction. Are we sprinkled with the precious blood of the Atonement?—the paschal lamb was slain not alone for Israel, but for our admonition, on whom the ends of the world are come. Do we eat spiritual food?—its prototype was gathered every morning by the tribes of Israel. Do we drink of the fountain of life?—water flowed from the rock in the wilderness. Had Israel Moses for their leader?—a greater than Moses is with us. Were they bitten by serpents?—so we by sin. Did they look and were healed?—so now faith looks and is saved. Was a serpent, raised in the wilderness, the object on which the serpent-bitten Israelite was directed to look that he might live?—so He who knew no sin was *made sin* for us, that we might be delivered from its sting, and was lifted up upon the accursed tree, that whosoever believeth on Him should not perish, but have everlasting life. Did Jordan cleave his overflowing floods for Israel to pass over?—so the king of terrors is despoiled of his sting as the Christian pilgrim sets his foot within the precincts of the dark valley of his shadowy domain. Thus whatsoever things were written aforetime were written for our learning; and we may safely assert that there is hardly a point of any prominence in Christian doctrine or experience that was not foreshadowed in the Jewish economy, or an incident in the history of Israel

after the flesh that had not a spiritual signification.

Closely connected with this subject is the twofold application which belongs to many of the most important facts revealed in Scripture, and the double meaning which in consequence attaches to many portions of Scripture relating to them. The first and second coming of our Lord are sometimes so connected in a single verse, or even blended in one and the same expression, as to exhibit, with striking grandeur, the infinite mind of the Eternal, with whom a thousand years are but as yesterday, and yesterday as a thousand years, and who regards the two events as only different stages of the same divine act—the first as the inauguration of the second, the latter as the consummation of the former. In this sense it is that the apostle reasons that our own resurrection was ensured—yea, begun —when Christ, who is the first-begotten from the dead, arose from the tomb; and that Christ himself,—while He affirmed, in more general terms, that the hour was coming when *all* that were in their graves should hear His voice and should come forth, —still further particularised the time, when, at the *first* resurrection, the just shall put on immortality, at the sound of the last trump, by declaring that hour not merely to be coming, but to be "NOW COME," inasmuch as it was then about to be inaugurated by the first-fruits of His own resurrection. So also the predictions of our Lord concerning the destruction of Jerusalem, and His second advent, for

which we are even now waiting, are so blended together that it is not merely difficult, but *impossible*, to distinguish between them, since it is evident that the very same expressions actually belong to the two events. This twofold interpretation of prophecy would appear to have been imitated in the oracles of the heathen deities; and in this we seem to trace the fallen cherub—

> "The fiend
> That lies like truth,"—

as he is graphically described by the immortal poet; who likewise characterises his ministers as "juggling fiends,"

> "That palter with us in a double sense;
> That keep the word of promise to our ear,
> And break it to our hope:"—

for, as the very essence of falsehood consists in its resemblance to the truth, so Satan is never more truly Satanic than when he is transformed into an angel of light; and as *duplexity* would seem to be a chosen attribute of Him who delights in harmonious combinations and associations, so *duplicity* is the characteristic of the proud seraph, who, a liar from the beginning, dared to set himself up in impious rivalry with the Most High. We need not seek further than the Garden of Eden for a sad illustration of this trait of the arch-deceiver. Full truly did he beguile the mother of our race by telling her that, in the day that she and her husband tasted the forbidden fruit, they should be as

gods, knowing good and evil. Accustomed till then to know only good, alas, what evil have not her sons and daughters known since that fatal hour!

Thus, then, the relation in which Judaism stands to Christianity is that of a shadow forecast by some approaching object of vast proportions, whose broad outlines can therein be clearly traced. The one is a reflex of the other: rather, they are the same thing under different aspects. The same identity is evident in the origin and formation of the two systems. Who can fail to have observed the connexion between Moses, the founder of the Jewish Church, and the Lord Jesus, on whom Christianity is founded, and of whom Moses was the type? Or between the twelve patriarchs of the one, and the twelve apostles of the other? Hence the new Jerusalem is described as having "twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel;" and "twelve foundations, and in them the names of the twelve apostles of the Lamb." But the point of resemblance which most nearly concerns our present inquiry (for let it not be supposed that in all this we are dealing in vague generalities unconnected with the subject in hand), is the growth in each of a persecuting power, under circumstances in many respects analogous, represented, in the one case by the Mohammedan, and in the other by the Roman, apostacy. I am speaking now of facts, as they are actually cognisant to our observation, and not of their prediction in prophecy;

and looking at them thus, we cannot but be struck by the remarkable coincidences which attend the two systems of oppression under which the two folds of Christ's flock are groaning. Both may, with almost equal propriety, be said to have proceeded from the former power of imperial Rome: the one from the western dominion (the more immediate representative of the empire), the other from its twin development in the East. Both sprang up among, though somewhat behind, the ten kingdoms into which the Roman world was parted; both unite the pretensions to a sovereign priesthood with those of temporal dominion; while a reference to prophecy will enable us to understand that the two Churches are actually destined to remain the identically same period (namely, 1260 years, variously expressed in symbolical numbers in the Old and New Testament prophecies), under the persecutions of the tyrannising power which was to be so eliminated. Our present limits will not permit us to enter at large upon this momentous topic, but I may remark shortly, that as these two systems of oppression have grown up together, and have the same allotted period for their duration, so it would appear that one time is appointed for their final overthrow (at least in their primary development), and that thus the destruction of the transgressors and the sinners shall be together.

Now it is most natural and reasonable that in the view of all these points of analogy between the Levitical and Christian dispensations, we should

look for a typical signification, in regard to the Christian Church, both of the predictions and the historical narratives of the Hebrew Scriptures, as well as a reflexion of the metaphors of the gospel revelations upon the final destinies of the ancient Church—yet to be restored to more than its former glory. But let us take care that in attaching such secondary meaning to these passages, we do not altogether lose sight of their primary application (in the former case) to the Jews themselves; for we cannot but deprecate the proceeding of those who, in their zeal to spiritualise the truths of the Old Testament, transfer them bodily (if I may so speak) to the present dispensation; by which means they virtually explain many of them away altogether, and so grievously impair the force of Scripture, and mar its fair proportions:—thus complacently ignoring that very Jewish Church which has undoubtedly the primary claim and interest in many at least of the promises and predictions, not only of the Hebrew, but even of our own inspired writings, and (as it were) casting the Jews out of their own vineyard: which is as if in our eagerness to insist that man possesses an ethereal spirit, we should lose sight of the fact that he has at least also a natural body,—a tendency, in fact, from which modern Christianity would seem to be not entirely free, any more than the doctrine of those Pharisees of old who, while straining at the gnat, hesitated not to swallow the camel: but to the pure all things are pure.

I confess it was formerly matter of surprise to

me that so little direct mention should appear to be made in Scripture of a power occupying so important a place in the history of the Church as the great Eastern oppression, which was destined thus long to trample down the vine of God's planting, and the branch which He made so strong for Himself; for I felt (as I still feel) satisfied that the "false prophet" of the Apocalypse does not refer to the Turkish power, as some erroneously suppose, but is identical with the *second beast* of Rev. xiii. 11, and prefigures a second development of the Papacy, which is yet to appear in the interval between its approaching desolation at the Redeemer's coming, and the inauguration of the millennium. The true key to this mystery is, however, I am convinced, to be found in the fact, that both the Western and the Eastern heresies are intended to be set forth *under the same symbols*, so that we are not to look to this passage for an explanation of the one, and to that as containing a reference to the other, but rather to consider both to be set forth in the same metaphors, by that species of duplex and blended application which we have seen so often to belong to the most important predictions of Scripture: and what course, I will ask, was so likely as this to be adopted by the Holy Spirit, from whom prophecy proceeds, in describing, in the mystic language of metaphorical prediction, the ravening of the same enemy among the two folds into which His sheep are divided,—varied only, according to the crafty counsels of consummate generalship, to suit the

particular circumstances and idiosyncracies of each? It does not, however, follow from this that both interpretations are intended to be conveyed with equal force, or that they should be represented with equal distinctness. On the contrary, in such instances of duplifold application of prophecy, there is commonly observable a primary and predominant appropriation of the sense, true not only of the general features of the case, but descending also to the minute adaptation of the details involved—and a more general and secondary application, confining itself to the principal characteristics: the one containing the broad and clear outlines of the picture; the other, the subdued forms and softened colours of the background. Let it then be understood, once for all, that while we are endeavouring to demonstrate the application of the prophetic symbols which we are considering to the persecutions of the Christian Church under the Romish apostacy, there is supposed to exist an underlying reference to the Moslem oppression of the Jewish Church and nation, under which its land is meted out and trodden down, as the shadow cast by the former. Here, however, the parallel must cease. If we attempt to embody the shadow, and adapt it to the niceties of the symbols employed, it eludes our grasp, and vanishes under the operation. In the one case the prophetic page shines, as it were, with the resplendent rays of the sun—in the other, with the borrowed and reflected light of the moon—like the horned crescent, which is the assumed and

appropriate emblem of the power represented. It would be interesting to trace still more clearly the connexion between these two subjects. My present purpose, however, is not with the remnant of God's ancient people, but with the Christian offshoot from that parent stock; not with the crescent, but the cross.

CHAPTER V.

THE PAPACY—THE CULMINATION.

The "Little Horn" and the "Three Kings" to fall before it—Predictions and Symbols of St John—The Great Red Dragon, with Seven Heads and Ten Horns (Rev. xii.)—Proof of Diabolic Agency—The Beast with the Attributes (viz., the Seven Heads and Ten Horns) of the Dragon (Rev. xiii.)—Identity of this Beast with that of Daniel, and, generally, between the Prophetical Symbols as well as the Prophetical Numbers or Periods of Daniel, and those of the Apocalypse—The *Second Beast* (Rev. xiii. 11) a Development of the Papal Power yet to Come—The Scarlet Lady, and the Beast that carried her, with the Seven Heads and Ten Horns—The Church Personified in Scripture under the Symbol of a Woman: A True Church as a Bride, or a Virgin, an Apostate Church as an Adulteress or a Harlot—Application to Rome—The "Eighth" Power (yet to come).

"*Then shall that wicked be revealed.*"—2 THESS. ii. 8.

BUT it is time we turned our eyes particularly to the history of the Papacy. Whatever may be said upon the vexed question (among Protestants), as to the claims of the Church of Rome to an apostolic origin in the person of St Peter as its first bishop, it is evident that it was at least a pure and living branch of the true Church; and we have the testimony of St Paul that in his day the faith of its members

was spoken of throughout the world. At this early period the Church of Christ was distributed into numerous small communities of the faithful, wherever the missionary labours of the apostles and their fellow-helpers had been able to gather together a little band of saints, separate and independent of each other in all external arrangements—united only by that bond of holy brotherhood which appertained to them as members of one common body, united in one common head—that spirit of sweet communion and fellowship which, once driven from the Church, like a bird torn from its cherished nest, alas, alas! has never since animated its members, as in these primitive times. My brethren, those things ought not so to be. But to return. At the time of which I am writing, no thought of rivalry or superior authority seems to have engaged the different branches of the Church, much less any idea of universal subjection to any head save Christ. Divisions, indeed, and heresies early crept into the Church; the writings of St Paul and the other apostles furnish sufficient evidence upon this point, even in the apostolic age; and it is still more manifest from the messages addressed to the Seven Churches of Asia by the mouth of St John. But the fiery trial of persecution, which has ever brightened the Church's graces, and to which she was alike exposed by Jewish bigotry and Pagan animosity, tended to purge her from these impurities, while the very predominance of the Pagan government of Imperial Rome, under whose power she was placed,

effectually repressed any tendency to priestly dominion; nor was it until this counteracting element —which was, doubtless, the letting or hindering agent to which St Paul alludes (2 Thess. ii. 7), as about to delay for a time the development of Antichrist, was "taken out of the way," that the pretensions of the Roman Church to authority over the other members of Christ's body were put forth. The accession of a Christian emperor, in the person of Constantine the Great—the son of the pious British princess Helen,* who founded the beautiful Church of the Holy Sepulchre at Jerusalem—at length brought repose to the Christian Churches, although the empire again for a time relapsed into Paganism under the apostate Julian. But the myriads of the northern barbarians caused new

* This lady, the wife of the Emperor Constantius Chlorus Cæsar, and daughter of my own ancestors, Coel, King of Britain, and the Princess Strada the Fair, was thus a member of the royal and illustrious house—justly styled in the ancient British annals, *Regia Domus Fidei Britannica*, "the Royal Christian Dynasty of Britain"—of the heroic convert, Caractacus, and his royal father, of sainted memory, Bran the Blessed; the latter of whom was the original founder in Britain of that pure form of Christianity which existed in the country prior to the mission of Augustine, and which he received direct from the mouth of St Paul himself, during their common captivity in Rome—the former as a prisoner for the gospel, the latter as a hostage for his son, Caractacus.

"Thus it is written in the ancients' learned lore:—
On the mount that lies north of the great city *
There sleeps Caractacus!
Till God, the God of Bran appears on earth."
—*British Bard* CARUTH.

* Caerwent.

troubles both to the empire and the Church, and for a time each had enough on its hands to hold its own. In A.D. 328 the seat of government was removed from Rome to Byzantium, thus leaving the western portion of the empire still more exposed to the ravages of these savage hordes. In 364 the division of the empire took place, and at the time when Rome was at length taken by the Goths under Alaric, A.D. 410, the greater portion of the empire was already overrun by the invaders, until at length in 476 it was finally overturned, and Rome itself fell a prey to the sacrilegious conquerors, and became the capital of a new barbaric and Pagan kingdom. An important alteration had, however, in the meantime taken place in the condition of the Church. About the time of the political division of the empire, a similar arrangement was made in reference to the government of the Church, which had now become a recognised institution of the state; and the two divisions of the empire thus assumed the form of two ecclesiastical provinces, each of which, in imitation of the Seven Churches of Asia, was divided into seven bishoprics. Of these Rome and Constantinople, as being the seats of the respective capitals, naturally assumed the first rank, just as the diocese of London has precedence of the rest in the English Church. For similar reasons the churches of Alexandria and of Antioch were regarded with particular respect on account of the associations connected with these cities. But a change came over the spiritual, or rather the ecclesiastical, horizon. While

the Eastern or Greek Church was assailed by the open assaults of the enemy, and succumbed, in great measure, to the arms and the doctrines of Mohammed, the leaven of wickedness began to work no less effectually, but with more insidiousness, in the Western Church. Rome, at first the acknowledged head among equals, soon claimed an absolute superiority, assuming the right of hearing appeals from the other churches, and similar encroachments, and at length put forth for her bishops or popes (a word originally applied to other churches equally with Rome) the doctrine of unlimited supremacy over entire Christendom, as the sole representatives and vicars of Christ upon earth. Thus was the spiritual and invisible Church of the living God transformed into a mere outward ecclesiastical polity. Several circumstances favoured these pretensions. The proselytising spirit of the clergy, joined with that susceptibility to religious impressions which, in barbarous tribes, ever alive to the supernatural, is especially liable to degenerate into mere superstition, was not long in making converts of the Pagan invaders, while the reaccession, in the reign of Justinian, of Italy to the Greek empire, by means of the victorious arms of the famous general Belisarius, A.D. 540, materially favoured the growing power of the Papacy by placing it under the protection of that powerful patron, whose favour the popes knew well how to court. In 606 Pope Boniface publicly assumed the title of Universal Bishop, and obtained from the tyrant Phocas, who had succeeded

in usurping the crown of the Greek empire, a grant confirming the supremacy of the popes. The Greek emperors were, however, at length driven out of Italy, and Ravenna itself was seized upon by the Lombards, A.D. 756, while the popes, harassed by these new intruders, and ever ready to worship the rising sun, formed a new alliance with the Carlovingian princes of France; and Pepin the father of Charlemagne, who was beginning to assume a European celebrity, was accordingly invited by Leo III. to interpose in behalf of the Church. The call was accepted, and the conquest of Italy, commenced by Pepin, was completed by Charlemagne, who, A.D. 800, was crowned by the pope King of Italy and Emperor of the Western or Holy Roman Empire; the Papacy being at the same time enriched with the spoils of the two Italian kingdoms of Lombardy and Ravenna, which thus formed the basis of the temporal dominions of the popes. A third kingdom was formed in Italy, as we have seen, under the successors of Charlemagne, which soon fell under the power of the German Emperors, who assumed the title of King of Italy, and partly by virtue of grants from these monarchs, partly by similar donations or bequests from the newly-established sovereign duchies and states, whose growth it had been Rome's policy to encourage, and partly by armed aggression—partly by the weakness of the emperors, and still more by the intriguing policy of the popes themselves—this third kingdom was at length wrested from the dominion of the sove-

reigns of Germany, and furnished a rich booty to the growing temporalities of the Popedom.

Now all this exactly agrees with the description of the little horn of Daniel's prophecy, both as regards the three kingdoms which were to fall before it, and the time and manner of its appearing. This little horn, to which was given a mouth speaking great things, grew up among the ten horns (as we read, ver. 8), and "after," or "behind," them (ver. 24),—referring either to the period of its appearance or the stealthy mode of its establishment, or perhaps to both. This last point is significantly hinted by the terms in which it is ushered in—"I considered the horns, and behold, there came up among them another little horn;" it was there, the prophet hardly knew how; it came up unperceived, as he was intent upon observing the other ten horns; and in this aspect, truly, the Church of Rome is the spurious *fac-simile* of the system of truth for which she would fain pass—the little leaven, leavening the whole lump—the grain of mustard-seed growing up into a great tree, destined at length to become the habitation of every unclean and hateful bird.

Let us now turn to the metaphorical predictions of the Apocalypse; and while we cannot fail to be struck by the identity of the symbols there employed with those which we have already been examining from the Old Testament, we shall be enabled to gain a larger insight into the mysteries represented. The Great Red Dragon of which we read (chap. xii.)

is expressly stated to signify "the old serpent, the devil, and Satan, which deceiveth the whole world;" and in the seven heads and ten horns, and seven crowns upon his heads, we recognise the system of kingdoms whose existence, both in prophecy and in history, we have already traced, and whose supernatural relation to the powers of darkness is here unmistakably exhibited. In *the woman clothed with the sun*, we have clearly set forth the Church of God, both Jewish and Christian, as intimated by the crown of twelve stars upon her head, referring doubtless to the twelve patriarchs of the former, and the twelve apostles of the later, dispensation. In the sun, with which the woman is said to be clothed, and the moon under her feet, we have further signified the full and overspreading glory of the one, and the reflected, and now superseded, light of the other, while there is also evident allusion here to the situation of the earth itself, of which the Church is the living principle. The twofold application of the type would seem to be further hinted by the *double mention* which is made of the flight of the woman into the wilderness (ver. 6, 14). The reference to the Christian Church, as distinguished from the Jewish, is, however, no doubt intended to be more explicitly set forth in *the remnant of the woman's seed* (ver. 17).

The succeeding chapter (Rev. xiii.) opens with an account of the *working* of this mystery of iniquity: thus—"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads

and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given unto him over all kindreds, and tongues, and nations. And all that dwell upon earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Taken in connexion with what we have already noted, it must be self-evident that we are here presented with Imperial or Pagan Rome, together with that persecuting power which we have seen was to rise out of it. In the beast with the ten horns, and ten crowns upon them, to whom was given a mouth speaking great things, we cannot fail to recognise

the fourth beast of Daniel's vision, with its little horn, to which likewise was given (in the very words of the present prophecy) a mouth speaking great things. In the seven heads of this beast, we see its connexion with the other kingdoms with which we are already familiar, and with the dragon from whom it is expressly declared to derive its authority, and whose attributes are here assumed by it. Moreover, it is to be observed that the three beasts which enter into the composition of this fourth beast—namely, the leopard, the bear, and the lion—are precisely the three former beasts of Daniel's vision; so that we have here the thread of prophecy taken up by the New Testament precisely where it had been left by the Old. The period of time fixed for the duration of the persecutions of this power only concerns us at present as showing still further the identity between the two cases, for the forty-two months of the present prediction correspond exactly with the 1260 days (that is years) of the last chapter. For, until the introduction of the Julian year by Julius Cæsar (from whom it derives its name), who, in his capacity of High Priest of Rome, took upon himself to alter the calendar, the year consisted, amongst all the nations of antiquity, of twelve months of thirty days, that is to say, of 360 days, and 30 multiplied by 42 is just 1260 as above: while putting 360 days, or prophetic years, for a "time," in Dan. vii. 25 and xii. 7, and again in Rev. xii. 14, we shall find that the "time, times, and half a time," named in those

texts (that is to say, three times and a half, or three and a half times 360), likewise amount to the same number 1260; so that all these expressions—namely, the 1260 days of the last-mentioned chapter (as well as of Rev. xi. 3), the "times, time, and a half," mentioned by Daniel and St John, and the "forty and two months" of the passage we are now considering (as also of Rev. xi. 2), to which we may add the "three days and a half of Rev. xi. 9–11—all signify alike 1260 years; and thus is established the identity of the period referred to, and of the types employed.

Now, we read that this beast had one of its heads wounded to death, but that its deadly wound was healed; while it is manifest that the head so wounded was its principal head—that is, the beast itself; since we find the latter elsewhere described is "the beast whose deadly wound was healed" (ver. 12); and, again, as "the beast which had the wound by a sword and did live" (ver. 14); and as we have proved that this beast signifies ancient or pagan Rome, it is evident that the revival here spoken of can only refer to a resuscitation of the Roman power. The "little horn" of Daniel, indeed, clearly indicated some power other than the ten horns, and springing up among them, which should arise out of the ruins of the Roman empire, but this *resuscitated head of the mortally-wounded beast* points, with yet greater precision, to a resuscitation of Rome itself,—to a power, that is, which may properly be regarded as its actual and hereditary representative; and these conditions are exactly

met by the Papacy, and the Papacy alone,—the inheritor of the name and traditions of ancient Rome, as well of its actual seat of power,—the perpetuator of its pretensions to universal jurisdiction, and of its iron teeth of violence and persecution.

"He that killeth with the sword must be killed by the sword;" and thus are we furnished, in ver. 10 of the chapter before us, with a clue to the means by which the now-expected end of the papal oppression is to be brought about. I have already expressed my conviction that the *second beast* of the latter part of this chapter refers to a second development of this power, to arise, after such overthrow, at the second coming of the Redeemer; though the grounds upon which this conviction is founded are so interwoven with the general thread of prophecy as exhibited in the Apocalypse—its roots are so widely spread underneath its whole surface—that this point must be reserved for future elucidation.

Let us therefore turn at once to the description of the Scarlet Lady in Rev. xvii. In the beast which carried her, with his seven heads and ten horns, we recognise once more the working of the Great Red Dragon, as developed in the pagan power of ancient Rome, with which we are already familiar. The explanation of these symbols, commencing at ver. 9, is striking: "The seven heads," we read, "are seven mountains on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he is come, he must continue a short space." It can

hardly be necessary to point out the exact agreement which all this presents with the facts which have been stated, as these stood at the period at which St John wrote. The five kings described as "fallen" answer exactly to the five great monarchies which had preceded the Roman dominion; the one said to be then existing could manifestly be no other than Rome herself, with which the apostle was contemporary; while that spoken of as yet to come, and about to continue for a short space, coincides in every particular with the second or Byzantian kingdom, which, as we have seen, arose about two centuries and a half after St John's time, and lasted until it was overthrown by the Turks. I dwell particularly upon these features, as exhibited in the symbol now under notice, because these seven kingdoms are here more distinctly put before us than in the former cases in which we have met with them, as regards the actual time of their existence. The same remark applies equally to the ten horns, which are said to represent the kings which had as yet received no kingdoms, thus clearly defining the period of their appearance as subsequent to that at which the Apocalypse was written. But here is to be noticed a most important clue, not afforded by the other predictions, which points its direction, with the most damaging precision, to the Eternal City: "The seven heads," we are told, "are seven mountains on which the woman sitteth: and," it is added, "there are seven kings." Dr Cumming justly observes, in reference to this text, that every schoolboy who reads Horace

knows that Rome is called "the City of the Seven Hills;" so that here, in addition to the actual number of the consecutive dynasties upon which the Roman heresy is propped, we have direct allusion to the seven material hills on which the city of Rome is founded; and this affords another remarkable example of the harmonious adaptation, in prophetic imagery, of the literal to the symbolical, which we have before had occasion to notice.

Now it is important to observe the symbol under which this system of blasphemous hostility to the religion of Christ is here represented, namely, that of a woman—of a corrupt and lewd woman, or a harlot—and of a woman possessed of authority and dominion, or a queen. This is highly suggestive, and most significantly points to a corrupt church—a church also exercising political power. The chosen people of God composing His Church, whether under the Jewish or the Christian economy, is commonly designated, both in the Old and New Testament, under this symbol—that is to say, either as a chaste bride, or a pure virgin betrothed to a husband. We have already seen the same symbol employed in reference to the Church in Rev. xii.; while in the strong and expressive language of Scripture, the sin of apostasy from God is most expressively branded with the name of adultery. It cannot be necessary to adduce instances from Scripture in support of this statement; over and over again do we meet with this charge as applied to the Jewish Church on account of its defection from God. Not only is the relation of Christ to His Church most beautifully

shadowed by the jealous sanctity of the marriage tie, the mystic union which unites the wife to her husband, and that mysterious oneness of the former with the latter which yet coexists with the most unqualified subjection,—not only, I say, is all this pre-eminently suggestive of the union between Christ and His people, but it is expressly referred to in this light in the sacred oracles themselves. The Church militant is represented as the betrothed virgin, the Church triumphant as the espoused and dignified bride. Thus the apostle Paul, referring to the mutual relations and obligations of the married state, concludes, "This is a great mystery, *but I speak as concerning Christ and the Church*" (Eph. v. 32); and he speaks elsewhere of "espousing his children to one husband, that he might present them as a chaste virgin to Christ" (2 Cor. xi. 2). So the installation of the millennial glory is described as the marriage of the Lamb; and later still, the New Jerusalem which the beloved and favoured apostle saw finally descending out of heaven, is likened to a bride adorned for her husband. It is no wonder, therefore, that the sin of idolatry, and apostasy from the faith once delivered to the saints, should be so frequently referred to in Scripture under the symbol of unfaithfulness to the marriage vow, or that an unfaithful and apostate church should be branded as a harlot or an adulteress. Now all this points with the most irresistible force and accuracy to the Papacy. As a Church—and once a true and living Apostolic Church—she is most appropriately represented under the figure of

a woman; and if she be a corrupt church, it is only what we should expect, to find her portrayed as a corrupt woman or an adulteress; if a *pre-eminently* corrupt and apostate church, how appropriate the name as applied to her, "The mother of harlots and abominations of the earth." That Rome *is* a corrupt church none can doubt who try her doctrines or her practices by the test of Scripture; that she is pre-eminently corrupt and apostate, who can deny, while the spiritual whoredoms and witchcrafts of this modern Jezebel are so many? Who shall deny the accuracy of the title, as applied to a church which has abrogated the gospel charter upon which alone her constitution was based, and—only consistent in her inconsistency—has forbidden its use to her children, and bitterly persecuted with envenomed malice, yea, and followed up with fire and sword, those of them who have dared to follow its precepts, or even to consult or peruse them for themselves? —a church which has violated every principle of revealed truth, has forsaken the worship of the true God for the mummeries of image-worship, and the unhallowed adoration of saints and angels, deifying not only him whom she repeatedly styles, in language of almost incredible and blood-chilling blasphemy, "Our Lord God the Pope," but a host of tutelary deities besides the "gods mauzzim" of which Daniel long ago prophesied (chap. xi. 38).

I will only add upon this head that this entrance of Satan into the very heart of the Church—in other words, the emanation from the Church herself of the persecution of the Church under Antichrist,—

this pursuit by the enemy of his intended prey through the spiritual waters of baptism, is not only intimated in the employment of the figure which we are now considering, namely, that of a woman symbolising a church as the persecuting power, but is directly expressed by means of the terms employed in reference to the persecution itself—thus, "The *apostasy*" (he apostasia), 2 Thess. ii. 3; "Some shall *apostatise* from the faith" (2. Tim. iv. 1); "They went out from us" (spoken of the precursors of Antichrist) 1 John ii. 19, &c., &c.; and the same truth is doubtless intended to be prefigured by the pursuit of Pharaoh and his hosts after Israel through the waters of the Red Sea, by which the Israelites themselves were saved, and in which, as St Paul informs us (1 Cor. x. 2), they were figuratively baptized.

But the woman is said to have committed fornication with the kings of the earth, among whom, nay, *over* whom, she exercised her queenly influence. Nothing could more accurately than this express the unholy dalliance of Rome with the political powers of the earth. The East and the West have in turns shared her favours, as each seemed to offer the best terms for her alliance. She has sat at the tables of the kings of the earth, eating of their unclean bread and polluted dainties, and, like the adulteress of the Book of Proverbs, "She hath eaten, and wiped her mouth, and said, I have done us wickedness." There is hardly a kingdom or state to which she has not poured out her spiritual fornication, and which she has not bewitched with her sorceries; for she has stood, with

unblushing effrontery, at the head of every way, and has opened her feet to every passer-by. Like the beautiful but abandoned Cleopatra, queen of Egypt, she has not scrupled to purchase her queenly power and influence by the most shameful concessions, and to court the favour of the great by the most criminal and indiscriminate caresses; saying in the pride and wickedness of her heart, "I sit a queen, and am no widow, and shall see no sorrow." But should the partizans of Rome, desirous of clearing their holy Mother Church from the application of this prophecy, wish to claim for the defilements of the latter an outward and literal signification (and it seems fair to suppose that both a literal and spiritual pollution is intended), then I answer that could the secrets of the cloister speak, they would disclose scenes not only of shameful impurity under the garb of pretended sanctity, but of cruel violence and blood hardly surpassed in the foul sinks of iniquity which pollute the fair capital of France, or the revolting and organised machinery for the vilest coerced and forcible desecration of all that is lovely and virtuous which as surely existed until a comparatively recent date in our own metropolis. This may not be equally applicable to the Papacy in all times and places (and assuredly Romanism is a widely different thing as it is seen, fettered and confined, in our own country, from that which it appears in its more genial native soil); but there can be no doubt, speaking generally, that a vast amount of immorality is encouraged and perpetrated under the mask of the boasted celibacy of the Romish

clergy—which not alone the priests themselves, but the husbands, and fathers, and brothers of Italy and other papal countries would gladly see abolished, —and, indeed, this is only the natural result of a state of things equally repugnant—when applied as a universal obligation—to nature and to revelation. I need hardly refer to the fact that "the forbidding to marry," as well as the forced abstinence from those meats which God had created to be eaten with thankfulness, is expressly given as one of the signs of that apostasy which was to be developed in the latter times.

But observe further the locality in which the woman was shown to the wondering apostle: it was in the wilderness; in the very place, namely, where the woman under whom was symbolised (as we have already seen) the Church of Christ, took refuge from the attacks of the serpent (Rev. xii. 6, 14), and whither he persistently followed her in the final and desperate assaults which he directed against her and the remnant of her seed (ver. 17). This serves further to stamp the corrupt system symbolised by the scarlet lady as a debased offshoot from the true Church, and thereby materially to strengthen and confirm its application to Rome.

Thus the Papacy stands before us as the culminating point of Satanic subtlety and power; and presents us with the awful spectacle of a predicted and foredoomed apostasy—a withered branch of the true vine—a professedly Christian Church which has overturned the very foundations of Christianity: which has forgotten her first love, and acknowledged

a strange god whom her fathers knew not: which has gone away backward, and has become drunk with the blood of the martyrs of Jesus. Rome is revolted and gone; she hath committed the unpardonable sin—she hath blasphemed against the Holy Ghost. A wonderful and horrible thing is done in the midst of her: her prophets prophesy falsely, and the people love to have it so: she hath profaned her holy things, and hath sinned till there is no remedy.

In the "eighth" power of which we read (ver. 11), we seem to have a distinct reference to the second development of Popery, to which I have before alluded: and to me it seems equally clear that it is the fall of this second power (yet to arise) that is especially portrayed in the following chapter (xviii.) And pehaps this truth is even intended to be conveyed in the exhortation to "*double* unto her *double, according to her works.*" It may perhaps appear to some that in what I am now about to say I am intruding unwarrantably into the unhallowed and unfathomable mysteries of Hades; but I cannot myself resist the persuasion, that the resuscitation of the Papacy of which I am speaking will be under the immediate dominion and authority of the identically same fallen spirit to which the former kingdom of Babylon was subject. The distinct individuality of the sovereign powers under whose subjection the various kingdoms spoken of are represented to subsist, is unmistakably intimated in prophecy, and this is doubtless the reason why these kingdoms are so often spoken of,

not only as *kings*, but as *beasts*, or actual and living personalities. We not only find the beast (that is, according to the explanation here adopted, Papal Rome) and the false prophet, who worked miracles before him (or the second development of the Papacy here refered to), spoken of as *distinct individualities*, but we read further, that "these both were cast *alive* into a lake of fire burning with brimstone" (Rev. xix. 20); and in the tenth verse of the following chapter we read, in strict accordance with this, that after the thousand years of the millennium, when Satan had been for a time loosed from the bottomless pit, in which he likewise had been shut up (ver. 3), and had gone out to deceive the nations once more, "the devil who deceived them was cast into the lake of fire and brimstone, *where the beast and the false prophet are*"—showing clearly a distinct existence and separate (though similar) punishment for each of these three diabolical spirits. Now, not only does the identity of the name applied to the woman—"Babylon the great"—lend a colour to the opinion I have hazarded above, but we read (chap. xvii. 8), "The beast that thou sawest *was and is not*, and shall ascend out of the bottomless pit"—the very place, that is, where the first ruler of the wickedness of old Babylon was imprisoned: who, as we have seen at the outset of this inquiry, "was brought down to hell, to the sides of the pit;" while in striking agreement with this view, we are told in the eleventh verse, that "the beast which was and is not, even he is the eighth, *and is of*

the seven, and goeth into perdition:" that is, as it appears to me, is the revival of one of the seven kingdoms symbolised by the seven heads of the beast on which the woman sat.

It is hardly possible to draw a distinct line of demarcation between merely two successive developments of the same system; but it would appear that, although in the chapter under consideration the Romish power generally is indicated, yet it is especially in reference to its revival as above that it is here introduced, as well as in the succeeding chapter, in which its destruction is set forth. Its *primary* rise, duration, and fall by the sword of battle, had been previously exhibited in chap. xiii., while in reference to its final destruction, as described in chap. xix., it is stated that "she shall be utterly burned with fire." But it is from its connexion with the general scheme and order of events in the Apocalypse, as it is here introduced (into which it is impossible now to enter at length), that I especially incline to the opinion I have adopted.

One point in the chapter under review yet remains to be noticed: the statement contained in the concluding verse is altogether so striking and unambiguous in its application to our present inquiry, that I will not hazard weakening its force by any note or comment whatever, but simply give it in all its naked distinctness: "The woman which thou sawest is THAT GREAT CITY, *which reigneth over the kings of the earth.*"

CHAPTER VI.

RECAPITULATION—CONCLUSION.

Intimation of the near approach of the Redeemer's Kingdom—The Coming Struggle.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."—DAN. ii. 34, 35.

THUS far have I endeavoured to bring the reader, step by step, to the very gates of the Eternal City. If I have seemed to loiter upon the road, I have endeavoured to beguile the way with such a description of her bearings and characteristics as should the better enable my fellow-traveller to recognise her land-marks as soon as they should appear in view; and if I have lingered long without the walls, it is that we might have the more leisure to mark well her bulwarks. And I have endeavoured to note beforehand so unmistakably the position occupied by the false and dangerous beacon indicated by the prophetic sign-post as a danger-signal to be avoided by the heaven-bound voyager, that as the accurately-

informed traveller is enabled, by tracing successively the well-described objects that lie in his path, to pursue his journey with confidence, and to securely reach his destination, so the wayfaring man might not err, but might at once recognise the spot to which I have conducted him as occupying precisely the site marked out in the prophetical chart with which he had been furnished. For this reason I have drawn but little in detail upon the more incidental points of analogy—the scarlet and purple in which the woman was arrayed—the blood-red hats and gorgeous robes of the cardinals—the golden cup of abominations. All this, together with the corruptions of doctrine, scandalous living, and bitter persecutions of the Latin Church, is ground which has again and again been traversed. Upon these points, therefore, I have not thought it necessary to dwell in detail. They are indeed important features in the case, as confirming the correctness of the conclusions arrived at; but I have chosen rather to take as my guide the exact nook (so to spēak) to be occupied in history by the predicted power of Antichrist, as set forth in the more sure word of prophecy. And I have endeavoured so to prepare and arrange the materials with which the prophecy furnished me, that, like the stones which were pre-adapted and shaped by Solomon for the construction of his temple, so that the sound of a hammer was not so much as heard in all the building, so the exact agreement of the various materials which I have employed might be their own evidence as to the

fact of their being made to occupy the positions for which they were intended: or rather, as in those ingenious games or puzzles which consist of various pieces to be so combined as to produce a particular pattern or design, according to a prescribed picture, I have thus endeavoured to trace the various portions of the picture presented by the prophecy upon the map of history; and I appeal to the reader's impartial judgment whether anything could be more exact than the adaptation of the whole: whether, in fact, the papal power does not exactly fill up the gap which had been left in the picture upon the harmonious grouping together of the various empires and kingdoms which were, by the terms of the prophecy, to precede the development of Antichrist. Thus it has happened that we have come upon this superstructure somewhat in the same manner in which it presented itself, in its symbolical representation, to Daniel himself: while we were considering the ten horns, behold this little horn came up among them.

Let us briefly review the ground over which we have passed. We have traced the existence, from the beginning, of a stupendous power of evil, in direct hostility to the providence of God, ruling the darkness and wickedness of our fallen world; and have witnessed its progressive development in the several kingdoms and systems of idolatry which have so largely influenced its destinies. Whatever may be said or thought of the existence of such a power (and it is useless to indulge in specula-

tions as to its toleration by the Almighty, or impiously to bring the dread Judge of all before the bar of human judgment), to doubt the fact is to doubt the truth of the Bible,—nay, rather, to doubt the evidence of our own senses. True it is that God is the King of all the earth; and although Satan seeks to exalt his throne to the sides of the north, and to be like the Most High, yet his power is limited, and, god of this world though he be, he cannot go beyond the length of his chain. Though he set up kingdoms, and appoint over them chosen captains, yet it is, after all, the Lord who ruleth among the kingdoms of men, and giveth them to whomsoever He will:—"For promotion cometh neither from the east, nor from the west, nor yet from the south; but God is the Judge: He putteth down one, and setteth up another." And if any object to this *kingdom within a kingdom*, as unintelligible, I would answer, that it is simply a rebel authority which is permitted, for all-wise purposes, to exist for a time, in the rightful dominions of the King of kings and Lord of lords, until the last of His people shall have emerged from the fiery trial of persecution and temptation, when He will take to Him His great power, and will reign, and the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever. I may add that the Papacy itself supplies us with an apt illustration of such a usurped and assumed authority in the midst of a legitimately-constituted government, in that parcelling out of

the territories of these realms into ecclesiastical jurisdictions under the Roman Pontiff which she has had the audacity to make, and which, if not recognised, has been at least so long tolerated (in opposition as well to the law of the land as to the articles of our national Church) by the ruling powers.

With regard to the spirit of Antichrist, to which these successive developments of temporal authority were to be introductory, and in which they were (so to speak) to gather to a head, we have seen further that it was to spring out of the Roman empire; that it was to make its appearance among the kingdoms of which Europe is at present composed, or rather among the constituent elements out of which these have sprung—that it was to be, in fact, the resuscitation of the Roman name and influence, the healing of its mortally-wounded head; that it was to reign and exercise authority over the kings of the earth; that it was to be an ecclesiastical institution springing out of the true Church, but apostatising from the faith, and giving heed to doctrines of devils; that it should wear out the saints of the Most High, and be drunk with the blood of His martyrs; lastly, that the seat of its power was to be a queen city, founded upon seven hills, and deriving its authority from seven dominions.

If all this does not point unmistakably to Rome, what link in the chain of evidence is wanting? I would only add, upon this head, that if Rome is intended, it must be *Papal* Rome, and none other.

Imperial Rome it cannot be, since St John declares that, in his day, the seventh kingdom, which composed one of the seven heads of the beast upon which the woman was seated, *was not as yet come.*

One word, however, with regard to the actual character and bitter persecutions of the Papacy. People often hint that the faggot and the rack are things of the past, not chargeable, in fact, upon the Papacy at all, but upon a bygone era of ignorance and barbarism. They will tell you that society has changed, and that Rome would not now persecute as formerly, if even she had the power: that, in fact, her persecution in former times was only the natural effect of the darkness of the age. The man who argues thus, resembles him who cannot see the wood for trees. Society has indeed changed; but it is because the blight of Popery has been removed from it. Nay, the removal of this ban is the change itself. Popery and darkness are, in fact, convertible terms. Where the Papacy has set its foot, there has ever been darkness and superstition, ignorance and thraldom. Where Protestantism has flourished, there has been light and liberty. A mighty change has, indeed, passed over the face of society, but it was inaugurated by the Reformation. If the rack and the stake, and all the horrible paraphernalia of persecution, are gone by, it is because the darkness is past, and the true light now shineth. Christianity is the light of the world; Romanism, the wandering and occult star by which for a time it was eclipsed: Protestantism is but the restoration

of the genial and life-giving rays of the sun as it emerges from the cold shadow. As well might he who has watched the first beams of morning break in upon the surrounding darkness, and beheld the glorious sun as he emerged in splendour from the gorgeous east, chasing away the gloom of night, and illuminating the face of nature, rending the curtain which she had drawn around her slumbers, disclosing all her hidden treasures, and imparting light and life to a world hitherto wrapt in obscurity and gloom,—as well might such a one maintain that night had lost her blackness, and that the shades of evening could never henceforth return, as to reason thus in regard to the night of moral and intellectual darkness from which society has emerged. What but the appearance of the sun has turned night into day? Remove his effulgence, and darkness will again overshadow the face of the earth. It was related by one who witnessed, in one of the towns of Spain, the eclipse of the sun which took place a few years ago, and which, at that part of the earth, was total, that, at the entire withdrawal of the solar rays, the birds retired to roost, burying their heads under their wings, and all nature seemed wrapped in the stillness of night. So, were the light of pure Christianity to be again eclipsed, a night of Stygian gloom would again be felt, and would usher in its fitting deeds of darkness. Why has the lion been changed into the meekest of lambs? Ask, rather, why the caged tiger has left off to ravin, or the chained felon in his cell to rob and murder. The

wolf is still the wolf, though disguised in sheep's clothing. How happens it that Popery, in our country, is so different a thing from Popery in its native soil, but because its hideous deformity quails before the light of England's gospel? And just as the sun's rays, as he shines in meridian splendour in one part of the earth, produce, by the action of the atmosphere through which they pass, a twilight in far-off lands, so the beams of Protestant Christianity are refracted, though with diminished strength, upon the seat of the beast itself. Popery cringes and recoils, as a beast of the forest, before the light of day, and the dignity of manhood restored to the image of its Maker. But if you would seek to know what Rome would do, if only she dared, even now, ask of the but recently-explored dungeons of Palermo, of Naples, of Rome; and their blood-stained walls and mouldering skeletons, and the deep groans of death-agony from noble and martyred men, and stifled shrieks from dishonoured and tortured women, shall answer in hollow and sepulchral tones, like a death-chorus from the tomb, how far Rome is changed from what she was. Rome altered in heart and will! Rejoice, ye heavens! then Satan is changed, and devils have lost their malice!

The roots of this apostasy were to be widely spread: "The beast which thou sawest, where the woman sitteth, are peoples, and multitudes, and nations, and tongues." True, the ten horns were at length to make her desolate and naked, and eat her

flesh—that is, appropriate her territories—and burn her with fire; and already do we see unequivocal signs of this defection. But until the words of God should be fulfilled, they were to have one mind, and give their power and strength unto the beast. These kingdoms are, in fact, the arms or limbs (so to speak) of the Papacy; and this is a point too often overlooked in dealing with these prophecies. It is not alone the City of the Seven Hills—this is only the seat or stronghold of the beast—not alone Umbria and the Marches, and the other territorial appendages of the Popedom, of which we were lately wont to hear so much—that constitute the Papacy. Too long degraded, yet warm and genial Italy, fitted by nature, until branded with the debasing mark of the beast, to rule in arts as in arms, and to excel in all that is beautiful and elevated in nature; cruel and persecuting Spain, were it not for the narrowing influences of the Papal thraldom, noble and lofty as the language she speaks; Austria, long the benighted instrument of the same blighting oppression, yet owning the same German blood from which the free but Protestant Saxon has sprung;—these, if they do not now constitute, constituted, at least, but yesterday, the very strength of the Papacy; nay, even France herself, with all her noble and generous—albeit sometimes misdirected—impulses, boasts the name of the eldest daughter of the Church. But "he that taketh the sword shall perish by the sword." Yet let us be careful not to misunderstand either the effect of this

prediction itself, or the nature of the events by which it would seem, at least in its initial stage, to be in course of accomplishment. In its spiritual aspect, indeed, the case is not affected by either the one or the other; and even in a temporal point of view, what wonder if these Cæsars of the earth should at length awake to the justice of the maxim, "Render unto Cæsar the things that are Cæsar's?" Are they any the more inclined for that to render unto God the things that are God's? They may refuse to be any longer the abject slaves of the Papacy, but shall Satan be thus baffled of his prey? Will he be the more inclined to relax his hold upon the nations as he sees the day approaching? It would seem that, as the time of the end draws near, the tide of events is to roll back once more from the West to their ancient theatre, the East. The enmity of the prince of this world to Christ and His Church, still unabated, will seek only fresh channels, and, as reflected in the nations of the earth, will show itself thenceforward in a positive, rather than a merely negative, aspect. "These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful." Instead, therefore, of garrisoning, as heretofore, the stronghold of Antichrist, prophecy leads us to expect that at the time of the end the nations shall be gathered in hostile array around the ancient city of the great King—a fitting introduction to the great catastrophe in the mighty

drama which has so long been occupying the theatre of the world. "Ho! to the multitude of many people which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold, at evening-tide, trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us" (Isa. xvii. 12–14). Let us therefore look for the sign given us, not by the holy prophets alone, but by Christ Himself—"WHEN YE SHALL SEE JERUSALEM COMPASSED WITH ARMIES?"—and when that sign shall appear, let us be sure that an end—the end—is come, even the great day of God Almighty, the day of the Lord's controversy for His people, when the nations shall go up against the land of unwalled villages, when the Lord shall roar out of Zion, and utter His voice from Jerusalem, and the earth shall melt at His appearing. If He do but touch the hills they shall smoke. The kings of the earth shall set themselves, and the rulers shall take counsel together against the Lord, and against His Anointed. But He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Then shall the earth quake, and the graves

restore their dead; for He cometh to judge the earth. But first a remnant of His ancient people must be carried back to their holy mountain. Thither cause thy mighty to come down, O Lord! Let the sons of Britain prepare themselves for the conflict, for they cannot remain neutral spectators: "a city that is set on a hill cannot be hid."

"Arm, arm, ye brave!"—

Let Albion wake up all her chivalry; let Scotia call forth her warriors from mountain and glen; and thou, my own, my much-loved Cambria, free and noble heritage of my fathers, gird on alike the sword of the flesh and of the Spirit, and let the triple-chevroned shield be known once more before the hills of Palestine; let Erin send forth of that Protestantism which is as the salt in the midst of her; let the colonies of Britain pour forth their strength over every sea; let the ships of Tarshish plough the retreating main, and her steamers, as horses prepared for the battle, neigh and paw the deep, while her sons, exulting as a strong man to run a race, or as a bridegroom coming out of his chamber, rush to the battle of the Lord Almighty. Though the victory shall be the Lord's—though the stars in their courses shall fight against Sisera—yet does He call you to His holy mountain, for the day of grief and desperate sorrow, when the fowls of the heaven shall be filled with the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them; for

the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. With the sword in their hands, and the shout of battle on their lips, let them look for the appearing of the God of battles, who breaketh the bow, and snappeth the spear in sunder, and burneth the chariots in the fire. Let the trumpet of Britain sound through every corner of her empire, to call forth those who willingly offer themselves to wield the sword of the Lord and of Gideon against the assembled hosts of Antichrist —lest it be said, when the battle is won, and His own right hand and His holy arm have gotten Him the victory—"Curse ye Meroz, saith the angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

Let us hear the conclusion of the whole matter: "The Lord is at hand." One after another the various kingdoms foretold in the Scriptures of truth have played their appointed part on the theatre of the world, and all save the last—those, namely, among which we live—have passed away; while upon these latter the "stone cut out without hands" is even now ready to fall and break them to pieces.

And then shall the tears be wiped from off all faces, and the covering that is spread over all people be destroyed; the prey shall be taken from the mighty, and the captive shall go free. Now, we that are in this tabernacle do groan, being oppressed by an iron despotism, of which Rome is but the partial

and outward expression. For a time, therefore, we are in heaviness, until this tyranny be overpast. The iron entereth into the soul. To us, now, belongeth shame and confusion of face, as it is this day; yea, the whole creation travaileth in pain together. But her time to be delivered is near at hand; even now she crieth out in her pangs. The coming of the Lord draweth nigh, when His people shall be delivered—every one that shall be found written in the book, the Lamb's book of life—and His enemies shall be found liars unto Him.

Rejoice, O ye righteous, and lift up your heads, for your redemption draweth nigh. Heaviness may endure for a night, but joy cometh in the morning. "For behold the Lord cometh out of His place to punish the inhabitants of the world for their iniquity, the earth also shall disclose her blood, and shall no more cover her slain."

Even so, come, Lord Jesus: COME QUICKLY.

APPENDIX.

THE SUBJECT REGARDED FROM A ROMISH POINT OF VIEW.

Rome's own Interpretation of the Predictions of Daniel and the Apocalypse, extracted from her authorised Notes appended to the Douay Bible and Rheims Testament.

"*Even our enemies themselves being judges.*"—DEUT. xxxii. 31.

THE question naturally presents itself, What answer has Rome to make to the charges here brought against her? What interpretation does she herself put upon texts which seem so unmistakably to assign her an unenviable place in prophecy? *Audi alteram partem* is a maxim which we owe to the wisdom of the ancients. There are, in truth, two sides to most controversies, and mere *ex parte* statements, whether of opinion or of fact, ought always to be received with the utmost caution. But it is remarkable that, in the present instance, the teaching of the Church of Rome upon the texts with which we have been dealing, both as regards the expectation of Antichrist, to be revealed in the last times, and the explanation of the

historical prophecies of Daniel, and even of the Apocalypse —excepting, of course, the one point of their final application to herself—accords essentially with what is here stated. Let Rome speak for herself in the notes appended to her authorised versions of the Holy Scriptures—namely, the Old Testament, first published at Douay A.D. 1609, and the New Testament, first published at Rheims A.D. 1582. The following extracts are made from the edition published at Belfast 1846, with the authority of the magnates of the Romish Church in Ireland :—

NOTES UPON DANIEL VII.

VER. 3. "*Four great beasts*,—viz., the Chaldean, Persian, Grecian, and Roman empires. But some rather choose to understand the fourth beast of the successors of Alexander the Great, more especially of them that reigned in Asia and Syria."

VER. 7. "*Ten horns.* That is, ten kingdoms (as Apocalypse xvii. 12), among which the empire of the fourth beast shall be parcelled, or ten kings of the number of the successors of Alexander, as figures of such as shall be about the time of Antichrist."

VER. 8. "*Another little horn.* This is commonly understood of Antichrist. It may also be applied to that great persecutor Antiochus Epiphanes, as a figure of Antichrist."

NOTES UPON DANIEL VIII.

VER. 3. "*A ram.* The empire of the Medes and Persians."

VER. 5. "*A he-goat.* The empire of the Greeks or Macedonians. . . . *Ibid.*—*A notable horn.* Alexander the Great."

VER. 8. "*Four horns.* Seleucus, Antigonus, Philip, and Ptolemeus, the successors of Alexander, who divided his empire among them."

NOTES UPON 2 THESSALONIANS II.

VER. 3. "*A revolt.* This revolt, or falling off, is generally understood by the ancient fathers of a revolt from the Roman empire, which was first to be destroyed before the coming of Antichrist. It may, perhaps, be understood also of a revolt of many nations from the Catholic Church, which has in part happened already by the means of Mahomet, Luther (!), and it may be supposed, will be more general in the days of Antichrist. *The man of sin.* Here must be meant some particular man, as is evident from the frequent repetition of the Greek article ὁ, *the* man of sin, *the* son of perdition, *the* adversary or opposer, ὁ ἀντικείμενος. It agrees to the wicked and great Antichrist who will come before the end of the world."

VER. 4. "*In the temple.* Either that of Jerusalem, which some think he will rebuild, or in some Christian church, which he will pervert to his own worship, as Mahomet has done by the churches of the East."

NOTE UPON 1 JOHN II.

VER. 18. "*It is the last hour.* That is, it is the last age of the world. *Ibid.—Many Antichrists,*—that is, many heretics, enemies of Christ and His Church, and forerunners of the great Antichrist."

NOTES UPON 1 JOHN IV.

VER. 2. "*Every spirit which confesseth, &c.* Not that the confession of this point of faith alone is at all times and in all places sufficient, but that with relation to that time, and for that part of the Christian doctrine which was then to be particularly confessed, taught, and maintained against the heretics of those days, this was the most proper token by which the true teachers might be distinguished from the false."

VER. 3. "*That dissolveth Jesus,*—viz., either by denying His

humanity or His divinity. *Ibid.—He is now already in the world.* Not in His person, but in His spirit, and in His precursors."

Note upon Revelation xii.

Ver. 1. "*A woman.* The Church of God. It may also, by allusion, be applied to our Blessed Lady," &c.

Note upon Revelation xiii.

Ver. 1. "*A beast.* This first beast with seven heads and ten horns, is probably the whole company of infidels, enemies, and persecutors of the people of God, from the beginning to the end of the world. The seven heads are seven kings, that is, seven principal kingdoms or empires, which have exercised, or shall exercise, tyrannical power over the people of God; of these, five were then fallen,—viz., the Egyptian, Assyrian, Chaldean, Persian, and Grecian monarchies; one was present, viz., the empire of Rome; and the seventh and chiefest was to come, viz., the great Antichrist and his empire. The ten horns may be understood of ten lesser persecutors."

Note upon Revelation xiv.

Ver. 8. "*Babylon.* By Babylon may be very probably signified all the wicked world in general which God will punish and destroy after the short time of this mortal life, or it may signify every great city wherein enormous sins and abominations are daily committed, and that, when the measure of its iniquities is full, the punishments due to its crimes are poured upon it. It may also be some city of the description in the text that will exist and be destroyed towards the end of the world."

Notes upon Revelation xvii.

Ver. 5. "*A mystery.* That is, a secret, because what follows of the name and title of the great harlot is to be taken

in a mystical sense. *Ibid.—Babylon.* Either the city of the devil in general; or, if this place be to be understood of any particular city, *pagan Rome*, which then, and for three hundred years, persecuted the Church, and was the principal seat both of empire and idolatry."

VER. 8. "*The beast which thou sawest.* The beast which supports Babylon may signify the power of the devil, *which was and is not* being much limited by the coming of Christ, but shall again exert itself under Antichrist. The seven heads of this beast are seven mountains or empires, instruments of his tyranny, of which five were then fallen, as above (chap. xiii. 1). The beast itself is said to be *the eighth, and is of the seven*, because they all act under the devil and by his instigation, so that his power is in them all, yet so as to wake up, as it were, an eighth empire distinct from them all."

VER. 12. "*Ten kings.* Ten lesser kingdoms, enemies also of the Church of Christ, which nevertheless shall be made instruments of the justice of God for the punishment of Babylon. Some understand this of the Goths, Vandals, Huns, and other barbarians that destroyed the empire of Rome."

It hence appears that the principal grounds upon which are founded the statements here put forth, are admitted by Rome herself; while the only semblance of a reply to the inference deduced from them is the statement that Antichrist is yet to appear; which, in fact, resolves itself into the shift to which the Pharisees were reduced, when, upon being pressed by our Lord upon the subject of the baptism of John, they were constrained to answer "We cannot tell." No counter-application is so much as attempted to be put forward. And yet it is evident, even upon Rome's own showing, that we are living in the last times; for not only is this stated in direct terms in the above note upon 1 John ii. 18, but it was in the time of

the kingdoms subsisting in our own day—represented, as Rome herself admits, at least by implication, by the ten toes of Nebuchadnezzar's image—that the kingdom of Christ was to be set up; not the Church-militant merely, but the Church-triumphant; the realisation, in fact, of the prayer which we are taught to offer up continually—"Thy kingdom come." This is abundantly evident, for not only was the stone "*cut out*" during the continuance of these kingdoms, but we read that it *smote the image upon the toes*, by which they are represented, and brake them in pieces. "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Which is thus explained by Daniel. "And in the days of these kings the God of heaven will set up a kingdom that shall never be destroyed, and the kingdom shall not be left to other people; but it shall break in pieces and shall consume all these kingdoms, and it shall stand for ever." Further, it was during the growth of these kingdoms that Antichrist was to appear; and not only that, but his continuance was to be for 1260 years, which ill accords with the notion of a power yet to be developed, at this the eleventh hour of the world's history. And all this independently of the direct evidence bearing upon the Papacy. It is, indeed, attempted to be shown, in the above note upon 2 Thess. ii. 3, that "some particular man" must be there intended; and in commenting on Dan. vii. 27, the expression "a time, times, and half a time," is limited to *three years and a half*, which, it is

said, is "supposed to be the length of the duration of the persecution of Antichrist." We have, however, already seen the true signification of this expression; and with regard to the personality of Antichrist or the Man of Sin, his power is elsewhere, in the above notes, designated an "empire," while, in another place, it is intimated that a *city* may be intended, and even that that city (if any) is Rome; though, for the reasons within stated, pagan Rome it cannot be. But—perhaps the most important admission of all—the "letting" or hindering power spoken of in the same text (2 Thess. ii. 10), is allowed to be the Roman empire, which was, as "understood by the ancient fathers," first to be destroyed before the coming of Antichrist. As for what is said above about the repetition of the Greek article, it is mere *vox et præterea nihil:* for the passage in question is certainly stronger in the original, as applied to the Papacy, than in either the Protestant or Romish version of the English translation. Doubtless personality is implied, but it is a spiritual personality. God himself is spoken of figuratively in Scripture as a man—thus (Exod. xv. 3) "The Lord is a man of war." The individuality of the *man of sin* consists in the personal identity of the foul spirit by whom the apostasy itself ("he apostasia") was to be actuated; a subject upon which Rome would do well to be silent.

That Rome herself, with all her array of talent and learning, and in the face of the admissions which we have just witnessed, can be blind to such a mass of evidence, is no less surprising than, and is upon a par with, that fatal delusion which overspread the Jewish mind at the time of our Lord's advent; but it is only one additional link in the chain of proof against her, since it can only be ascribed

to that "*deceivableness of unrighteousness*," that "strong delusion," which, as a just retribution for their ready acquiescence in error, God should send them, so that they should believe a lie, which was foretold as one of the distinguishing marks of those who should acknowledge the power of the beast; a prediction upon which Rome herself thus comments, in a note upon 2 Thess. ii. 10—"That is, God shall suffer them to be deceived by lying wonders, and false miracles, in punishment of their not entertaining the love of truth." That popes and cardinals believe their system to be the predicted development of Antichrist, is too monstrous to be credited. Was not the proud and turbulent Hildebrand himself (Gregory VII.)—the foremost champion of the unhallowed pretensions of the popedom—sincere, when, almost with his dying breath, he uttered the words, "I have loved righteousness, and hated iniquity, therefore I die in exile?"* But, on the other hand, we have the testimony of an apostle that the rulers who rejected and slew the Saviour were in a certain sense sincere in their conviction, "for had they known Him," we read, "they would not have crucified the Lord of glory." This kind of sincerity, however, which is, in fact, less real than it appears, would not excuse them, nor is it ever an evidence—I will not say of truth—but of that simple-minded *love of the truth* which alone could suffice to justify a man before God in the reception of error, or constitute him in his right, even while rejecting the truth, "an Israelite indeed, and without guile." The words of Christ apply with peculiar significance in such a case as this—"If ye were blind, ye should not have sin; but now

* Dilexi justitiam et odi iniquitatem, quare in exsilio morior.

ye say, we see, therefore your sin remaineth." It is one of those lessons that will be sadly learned hereafter, if haply it be not discovered in time, that it is not only possible, but by no means difficult, to deceive ourselves—nay, that it is much easier to do so than to deceive others. Our Lord strikes at the root of this scepticism of the heart when He asks the proud and vain-glorious Pharisees, by whom His claims to the Messiahship were rejected, "*How can ye believe*, which receive honour one of another, and seek not the honour which cometh from God only?"

Papists are, in fact, upon precisely the same footing, in this matter, with the Jews in regard to their rejection of Messiah. The time for His appearance has long since expired, yet they persistently refuse to believe in Him who has come, while, at the same time, utterly unable to offer any other means of meeting the prediction; and this is exactly the case of the Papists in regard to the appearance of Antichrist.

That Rome is conscious that her system will not bear the test of Scripture may be gathered from the following annotation upon 2 Tim. iii. 16—(the words in italics are as there given)—"*All Scripture inspired of God is profitable*, &c. Every part of divine Scripture is certainly *profitable* for all these ends. But if we would have the *whole* rule of Christian faith and practice, we must not be content with those Scriptures which Timothy *knew from his infancy*—that is, with the Old Testament alone—nor yet with the New Testament, without taking along with it the traditions of the apostles, and the interpretation of the Church, to which the apostles delivered both the book and the true meaning of it."

I will give only one more quotation, in order to illustrate the method in which Rome seeks to parry such heavy and grievous accusations as are here laid to her charge

NOTE UPON REVELATION IX.

VER. 3. "*There came out locusts.* These may be devils in Antichrist's time, having the appearance of locusts, but large and monstrous, as here described; or they may be real locusts, but of an extraordinary size and monstrous shape, such as were never before seen on the earth, sent to torment those *who have not the sign* (or seal) *of God on their foreheads.* Some commentators understand heretics (!), and especially those heretics that sprung from Jews, and with them denied the divinity of Jesus Christ, as Theodotus, Praxeas, Noctus, Paul of Samosata, Sabellius, Arius, &c. These were great enemies of the Christian religion; they tormented and infected the souls of men, stinging them, *like scorpions*, with the poison of their heresies. Others have explained these *locusts*, and other animals mentioned in different places throughout this sacred and mystical book, in a most absurd, fanciful, and ridiculous manner: they make *Abaddon* the Pope, and the *locusts* to be friars-mendicant, &c. Here it is thought proper not to enter into any controversy upon that subject, as the inventors of these fancies have been already answered and fully refuted by many controversialists; besides, those who might be imposed on by such chimerical writers, are in these days much better informed."

There is certainly no lack of ingenuity displayed in selecting for refutation this (it must be admitted) somewhat fanciful charge, as a type of those commonly brought against the Papacy, and which are doubtless intended to be included in the above comprehensive "et cætera." Unfortunately, however, we are not informed as to the particular influences by which the world has,

at length, become thus enlightened. Neither is it quite true that the opinions so hinted at—those, at least, with which we are at present concerned—are, or ever have been, confined to, or held chiefly among, the unenlightened and ignorant portions of the Protestant community.

Let us, in conclusion, suppose the case of a candid inquirer—say a sincere and devout Roman Catholic—entering, for the first time, upon the investigation of prophecy in relation to this subject, with an earnest and conscientious desire to arrive at the truth. He takes his stand upon the platform supplied by Nebuchadnezzar's image, namely, the Babylonian kingdom. This he finds accurately designated by the terms of the dream; only thus far all is mere history, not prophecy. He finds, however, a description in the dream of the various other kingdoms which should successively rule over the earth till the time of the end. The Medo-Persian power, with its twofold dominion, appears, and passes away, in exact accordance with the terms of the prediction. Next comes, in the due order of prophecy, the Macedonian empire, branching out into its four heads. These were to be succeeded by another kingdom of surpassing strength, which was to rule with iron sway. He sees the Roman power exactly answering to this description. The prediction tells him that this power is destined to be divided into two separate empires; and here again history and prophecy go hand in hand. But he reads, further, that out of this empire ten inferior kingdoms were to arise; and in these he recognises the actual condition and chronology of the world in his own day. He finds that among these kingdoms the object of his inquiries—the persecuting element in the Church of God—was to spring up. He concludes, there-

fore, that the kingdom of Antichrist has not yet appeared, and looks with eager interest into the prophetic page which has guided him thus far, to find out what political development is to come after these kingdoms. But he finds he can go no further: a dead wall impassably bounds his view. He finds it unmistakably indicated that the ten kingdoms are to extend to the close of the existing economy, and that they must witness, not only the growth, but the destruction, of the power of Antichrist. Can he have got altogether upon a wrong track? He turns to the teaching of his own Church, and finds thus far all is admitted. Once more he returns to the predictions, and endeavours to collect some particulars as to the identity and characteristics of the power in question. That it is to be a ruling polity in the world, is evident from its place among the ten horns of Daniel's fourth beast; but upon comparing the predictions of the Old and New Testament, he finds that it is also to be an ecclesiastical system, an apostatising element in the Church itself—as indicated, not only by the figure employed to represent it, namely, that of an impure woman, but in terms the most direct and positive. He finds further that the seat of this apostasy is to be a city exercising authority over kingdoms and nations and tongues, and even ruling over the kings of the earth: moreover, that it is to be a city founded upon seven hills. He is aware that Protestants have endeavoured to fasten the application of these prophecies upon the Papacy, but has hitherto deemed the charge a foul calumny, hardly worthy of his notice. At this stage of his inquiry, however, certain misgivings as to the Eternal City, though scarcely entertained, intrude themselves upon him. Perplexed, he

again consults the teaching of his own Church, and, to his relief, finds it there laid down that Rome is indeed intended, but that it was pagan Rome: which was truly, for a long time, a bitter persecutor of the Church of Christ. Examining still further, however, he discovers that this is inconsistent, not only with the terms of prophecy, which represent pagan Rome as being only one of the seven heads of the beast on which the woman sat—in other words, as one of the seven kingdoms from which the apostasy was to spring, and by which it was to be preceded—but even with the teaching of the Church herself, which elsewhere asserts that the kingdom of Antichrist is yet to be developed before the end of the world. Again, how can either of these last statements—namely, that, on the one hand, that the power in question is to be referred to imperial Rome, or, on the other, that it is still future,—how can either of these assertions (not to dwell upon their inconsistency) be reconciled with the statement, admitted by Rome herself, that Antichrist was to appear *upon the destruction* of the Roman empire, especially as it is evident from prophecy—Rome herself being again the expositor—that we are living in the last stage of the world's history, at least as regards the present dispensation? Still, however, hoping to find some way of escape for his Church from the impending conclusion, he has again recourse to her own teaching, and at length meets with the statement that the apostasy denoted by Antichrist is not a system, but a person—"some particular man," yet to stand up as a persecutor of the Church. Though he observes that this is contrary, not only to the whole tenor of prophecy, but equally so to the explanations elsewhere given by Rome herself, yet

one consideration at least seems to lend a colour to the view so taken: for he reads that the persecution of Antichrist is to last just three years and a half. So at least it would appear from Rome's own exposition of the case. Upon comparing prophecy with prophecy, however, he finds that this new feature in the case only involves him in greater difficulty than ever, since it appears that the period indicated is in reality, not three years and a half, but 1260 years. Thus baffled in every endeavour to shake off the application of these prophecies to his mother Church, he recurs once more to the former to see how far the actual description of Antichrist there given agrees in its characteristics with the Papacy; and he reads with astonishment and dismay—not of a tyrannising heathen king—but of a professing Church of lofty pretensions, arrrayed in scarlet and purple, and exercising sovereign dominion—a Church apostatising from the faith, and giving heed to doctrines of devils, bewitching the minds of the people by her sorceries, performing miracles and lying wonders, and committing fornication with the kings of the earth—wearing out the saints of the Most High, and at the same time usurping the very functions and prerogatives of deity.

What is he to do? Shall he not, at once convinced and impressed, hasten to make good his escape from this spiritual Sodom, and, falling down upon his face, and worshipping God, thank Him that the film has been removed from his eyes, and that his soul is escaped as a bird out of the snare of the fowler? Alas! there is yet one other course which he may pursue: he may, if he think fit, strive against conviction, until the Lord, in anger and righteous retribution, close his eyes that he

cannot see, and his ears that he cannot hear, and make his heart gross that he cannot understand.

"Lord, when Thy hand is lifted up, they will not see: but they shall see, and be ashamed for envy at Thy people; yea, the fire of Thine enemies shall consume them."

THE END.

PRINTED BY BALLANTYNE AND COMPANY
EDINBURGH AND LONDON

JAMES NISBET & CO.'S

NEW AND RECENT PUBLICATIONS.

I.

Small crown 8vo, 3s. 6d. cloth,

HE THAT OVERCOMETH;

Or, A Conquering Gospel. By the Rev. W. E. BOARDMAN, M.A., Author of "The Higher Christian Life," &c.

II.

With Illustrations, crown 8vo, 5s. cloth,

ERLING THE BOLD.

A Tale of the Norse Sea Kings. By R. M. BALLANTYNE, Author of "The Lifeboat," &c.

III.

Crown 8vo, 5s. cloth,

LIGHT AND TRUTH:

BIBLE THOUGHTS AND THEMES.

Third Series—The Acts and the Larger Epistles.
By the Rev. HORATIUS BONAR, D.D.

IV.

Post 8vo, 7s. 6d. cloth, with Portrait,

THE LIFE OF THE LATE JAMES HAMILTON, D.D., F.L.S.

By the Rev. WILLIAM ARNOT, Edinburgh.

v.

Small crown 8vo, 3s. 6d. cloth,

THE SPANISH BARBER.

A Tale, by the Author of "Mary Powell."

VI.

Small crown 8vo, 5s. cloth,

THE LORD'S PRAYER.

Lectures, by the Rev. ADOLPH SAPHIR, B.A., Greenwich.

VII.

4to, 7s. 6d. cloth,

THE BOOK OF JOB.

Translated from the Hebrew. With Notes, Explanatory, Illustrative, and Critical. By the Rev. J. N. COLEMAN, M.A.

VIII.

Small crown 8vo, 6s. cloth, with Portrait,

A MEMOIR OF THE LATE REV. W. C. BURNS, M.A.,

Missionary to China. By Professor ISLAY BURNS, D.D., Glasgow.

IX.

Small crown 8vo, 3s. 6d. cloth,

CHRIST IN THE WORD.

By the Rev. FREDERICK WHITFIELD, M.A., Author of "Voices from the Valley," &c.

X.

Small crown 8vo, 3s. 6d. cloth,

A CHEAP EDITION OF THE SHEPHERD AND HIS FLOCK:

Or, The Keeper of Israel and the Sheep of His Pasture.

By the Rev. J. R. MACDUFF, D.D.

XI.

Post 8vo, 6s. cloth,

A SECOND SERIES OF SERMONS

Preached at King's Lynn. By the late Rev. E. L. HULL, B.A.

XII.

Small crown 8vo, 4s. cloth,

A COURSE OF TEN LECTURES ON THE EPISTLES TO THE SEVEN CHURCHES OF ASIA.

By the Rev. H. E. WINDLE, M.A., Curate of Iver.

XIII.

Small crown 8vo, cloth,

ST PAUL'S HYMN OF LOVE.

An Exposition of 1st Corinthians xiii. By the Rev. ADOLPH SAPHIR, B.A., Greenwich.

XIV.

Royal 16mo, cloth,

LITTLE CONVALESCENTS.

(New volume of "Little Books for Little People.")

XV.

Three Vols., 16mo, each 1s. 6d. cloth,

A HISTORY OF THE REFORMATION FOR THE YOUNG.

By the Rev. E. NANGLE. With Illustrations.

XVI.

Small crown 8vo, 3s. 6d. cloth,

A MEMOIR OF GENERAL LATTER.

By Mrs BAILLIE, Author of "The Protoplast," "Hours of Rest," &c.

XVII.

Small crown 8vo, 3s. 6d. cloth,

LECTURES ON HOSEA XIV.

Preached in Portman Chapel during Lent 1869.

By the Rev. J. W. REEVE, M.A.

XVIII.

Small crown 8vo, cloth,

MOSES, THE MAN OF GOD;

A Series of Lectures.

By the late Rev. JAMES HAMILTON, D.D., F.L.S.

XIX.

Small crown 8vo, 1s. cloth, a Cheap Edition of

SHINING LIGHT.

By the Author of "Memorials of Captain Hedley Vicars," &c.

XX.

32mo, cloth,

BOOKS FOR WAYFARERS.

By ANNA WARNER, Author of the "Golden Ladder," &c.

1. WAYFARING HYMNS, ORIGINAL AND SELECTED. 6d.
2. THE MELODY OF THE TWENTY-THIRD PSALM. 8d.

XXI.

With Illustrations, small crown 8vo, 3s. 6d. cloth,

STEPPING HEAVENWARD.

By Mrs PRENTISS, Author of "Little Susy," &c.

(New Volume of "The Golden Ladder Series.")

XXII.

With Illustrations, small crown 8vo, 3s. 6d. cloth,

VINEGAR HILL;

Stories illustrative of the Parable of the Sower.

By ANNA WARNER, Author of "The Golden Ladder," &c.

(New Volume of "The Golden Ladder Series.")

XXIII.

Small crown 8vo, 3s. 6d. cloth,

HEADS AND TALES;

Or, Anecdotes and Stories of Quadrupeds and other Beasts, chiefly connected with Incidents in the Histories of more or less Distinguished Men. Compiled and selected by ADAM WHITE, late assistant in the Zoological Department, British Museum.

(New Volume of "The Select Series.")

XXIV.

Post 8vo, 10s. cloth; Cheap Edition, small crown 8vo, 3s. 6d. cloth,

THE LIFE OF THE LATE REV. DR MARSH,

Rector of Beddington. By the Author of "Memorials of Captain Hedley Vicars," &c. With Portrait.

"We rejoice that the record of such a man has been added to English literature."—*The Times.*

XXV.

Small crown 8vo, 3s. 6d. cloth,

NOONTIDE AT SYCHAR;

Or, The Story of Jacob's Well. By the Rev. J. R. MACDUFF, D.D. With Vignettes.

"One of the most attractive of the many pleasant and profitable religious studies published by Dr Macduff."—*Daily Review.*

XXVI.

Small crown 8vo, 3s. 6d. cloth,

BEACONS OF THE BIBLE.

By the Very Rev. HENRY LAW, M.A., Dean of Gloucester.

"The volume is replete with instruction, full of interest, and clear and simple, yet profound."—*Record.*

XXVII.

With Illustrations, crown 8vo, 5s. cloth,

DEEP DOWN:

A Tale of the Cornish Mines. By R. M. BALLANTYNE, Author of "The Lifeboat," &c.

"This is just the subject for Mr Ballantyne, whose stories in connexion with that enterprise and adventure which have made England great, are amongst the best of modern days."—*Daily News.*

XXVIII.

Crown 8vo, 5s. cloth,

LIGHT AND TRUTH.

Bible Thoughts and Themes—The Gospels.

By the Rev. HORATIUS BONAR, D.D.

"Full of interesting thought, and very edifying. . . . The volume will be found very useful, either for family worship or private perusal."—*Christian Observer.*

XXIX.

In Six Vols., post 8vo, each 7s. 6d. cloth,

A UNIFORM EDITION OF THE WORKS OF THE LATE JAMES HAMILTON, D.D., F.L.S.

"A boon to all who admired Dr Hamilton and his writings."—*British Quarterly Review.*

XXX.

Post 8vo, 7s. 6d. cloth,

A COMMENTARY ON THE EPISTLE TO THE GALATIANS.

With Sermons on the Principal Topics contained therein. By the Rev. EMILIUS BAYLEY, B.D., Vicar of St John's, Paddington.

"The commentary, though brief, brings within the reach of the English reader the results of modern criticism, and the author is a trustworthy guide in the interpretation of this epistle."—*British and Foreign Evangelical Review.*

XXXI.

Post 8vo, 6s. cloth,

LIFE OF THE LATE REV. JOHN MILNE, M.A.,

Of Perth. By the Rev. HORATIUS BONAR, D.D.

"Mr Milne's life well deserved to be portrayed, and he has found in Dr Bonar a friendly, an appreciative, and a fit biographer."—*Weekly Review.*

XXXII.

Crown 8vo, 5s. cloth,

TALES FROM ALSACE;

Or, Scenes and Portraits from Life in the Days of the Reformation, as drawn from Old Chronicles. Translated from the German. With Introduction by the French Translator, E. ROSSEEUW ST HILAIRE.

"We can assure readers of this volume a genuine treat. . . . Young and old will be arrested by their charm, and touched by their pathos."—*English Independent.*

XXXIII.

Small crown 8vo, 3s. 6d. cloth,

THE HISTORY OF ELISHA THE PROPHET, READ IN THE LIGHT OF OUR OWN DAY.

By the Rev. Dr EDERSHEIM, Torquay.

"A most interesting volume, full of admirable exposition, and spiritual thought."—*Christian Treasury.*

XXXIV.

Small crown 8vo, 5s. cloth,

MEMOIR AND REMAINS OF THE LATE JAMES D. BURNS, M.A., OF HAMPSTEAD.

By the late Rev. JAMES HAMILTON, D.D., F.L.S. With Portrait.

"The volume is one of more than common attractiveness, presenting to us the outpourings of a devout, calm, and tender spirit, as well as exhibiting the interesting features of his brief career."—*Daily Review.*

XXXV.

Small crown 8vo, 2s. 6d. cloth,

RIGHTS AND WRONGS;

Or, Begin at Home. By M. M. GORDON, Author of "Work; Plenty to Do and How to Do it," &c.

"The aim is good, and the treatment is earnest, intelligent, and evangelical. There is a freshness and humour about the book which makes it very pleasant reading."—*Freeman.*

XXXVI.

Small crown 8vo, 2s. cloth,

SERMONS AND ADDRESSES BY THE LATE REV. W. C. BURNS,

Missionary to China. Edited by M. F. BARBOUR, Author of "The Way Home," &c.

"Direct, pungent, and devout as from a man who deeply felt the responsibility of bearing the message of Heaven to his fellow-men."—*Evangelical Magazine.*

XXXVII.

Small crown 8vo, 2s. 6d. cloth,

EMMANUEL;

Or, The Father Revealed in Jesus. By the Rev. J. CULROSS, D.D.

"Dr Culross is forcible and earnest, and he writes in a plain yet forcible style. His work, though small, contains much profitable reading, and we cordially commend it to preachers and students."—*Record.*

XXXVIII.

Small crown 8vo, 2s. 6d. cloth,

OUR FATHER IN HEAVEN.

The Lord's Prayer Familiarly Explained and Illustrated. A Book for the Young. By the Rev. J. H. WILSON, Edinburgh.

"Mr Wilson takes up each petition, which he explains and illustrates with simplicity and force. His method and treatment are admirably fitted to instruct and interest children."—*Glasgow Herald.*

XXXIX.

Small crown 8vo, 3s. 6d. cloth,

THE SHEPHERD OF ISRAEL;

Or, Illustrations of the Inner Life. By the Rev. D. MACGREGOR, M.A., St Peter's, Dundee.

"It is the book for a thoughtful mind on a 'Sunday at home,' or, better still, for the bruised heart in a quiet and pensive hour."—*Inverness Courier.*

XL.

Crown 8vo, 3s. 6d. cloth,

A PRACTICAL COMMENTARY ON ST LUKE.

In Simple and Familiar Language. By G. B.

"A gentle trickling rill of practical improvement. . . . . The remarks are simple, practical, and in good taste."—*British Quarterly Review.*

XLI.

Post 8vo, 6s. cloth,

A MEMOIR OF GEORGE STEWARD,

The Author of "Mediatorial Sovereignty." With Portrait.

"There is a tone of naive simplicity, and there are marks of true genius about the biography and its subject, which we believe will make widely known one of the most remarkable and noble men whom it has ever been our lot to know."—*British Quarterly Review.*